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Presbyterian Church of England.



REPORT
OF THE
FOREIGN MISSIONS

CHINA, FORMOSA,
THE STRAITS SETTLEMENTS, AND INDIA.

SUBMITTED TO THE SYNOD.

1914

WITH MAPS AND ILLUSTRATIONS.

Convener : PROF. ALEX. MACALISTER, F.R.S.

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REPORT OF THE FOREIGN MISSIONS COMMITTEE, SUBMITTED TO THE SYNOD, 1914.

The Mission Church.—The progress of the Mission Church would be much more rapid if direct Evangelism could be given its due place. The success of the Mission has meant the multiplication of Christian Congregations needing superintendence and instruction, even where ordained pastors have been settled; the establishment also of schools and colleges, whose conduct absorbs time and strength, and a great increase in the complexity and the details of Mission administration, while the missionaries do not increase in numbers in proportion to these enlarged demands. From all our centres comes the cry: 'We are unable to give preaching the Gospel to non-Christians the prominence it should have in our work; send us more men.'

Not that Evangelistic work has ceased in our Missions. In the Changpu district, for example, Mr. Watson reports monthly preachers' meetings in different out-stations in turn, the forenoons of the two or three days of each meeting spent in Bible study and conference, most helpful to the preachers, and in the evenings the missionary and the preachers holding open-air meetings in the villages round about, and proclaiming to crowds, mostly non-Christian, the Christian message. And work of this kind is done in all our districts; but not nearly enough of it, the missionaries themselves say.

Notwithstanding, the Church grows. The adult baptisms of last year were 639, and 127 children of Christian parents baptised in infancy were admitted to Communion. The daughter Church had a net addition to its Communicant membership of 428, almost exactly half the year's increase in the home Church. The members in full Communion number 12,129, and the baptised children 9,402. The number of young people baptised as children and on reaching years of understanding becoming Communicant members should probably be considerably larger. From Formosa it is reported that the children of Christian parents are slow to join the Church. The

MISSION STATIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND IN CHINA

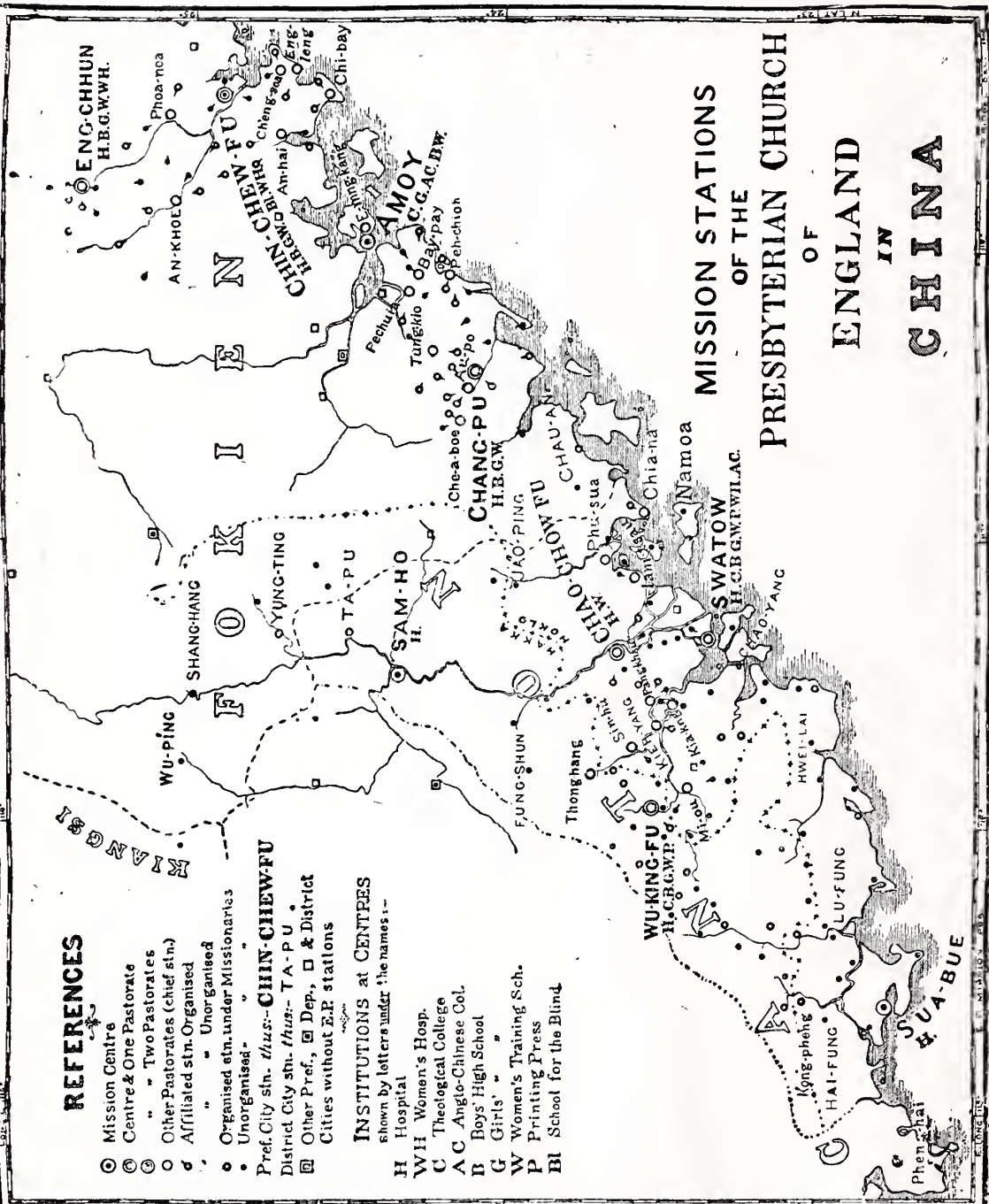
REFERENCES

- ⊙ Mission Centre
- ⊙ Centre & One Pastorale
- ⊙ Two Pastorates
- ⊙ Other Pastorates (chief stn.)
- ⊙ Affiliated stn. Organised
- ⊙ " " Unorganised
- ⊙ Organised stn. under Missionaries
- ⊙ Unorganised " "
- ⊙ Pref. City stn. *thus*:- CHIN-CHEW-FU
- ⊙ District City stn. *thus*:- TA-PU
- ⊙ Other Pref., Ⓜ Dep., □ & District
- ⊙ Cities without E.P. stations

INSTITUTIONS at CENTRES

shown by letters under the names:-

- H Hospital
- WH Women's Hosp.
- C Theological College
- A C Anglo-Chinese Col.
- B Boys' High School
- G Girls' "
- W Women's Training Sch.
- P Printing Press
- BI School for the Blind



same cause probably accounts for this holding back as for the lack of direct Evangelism—foreign workers too few, and therefore a lack of missionary oversight and instruction, and of kindly appeal. At some of the centres the administrative business is being met by employing a capable Christian Chinese for this purpose alone, thus setting a missionary free for Mission work.

The Mission Church is attaining a healthy self-consciousness. It is recognising its need of a quickened spiritual life. Witness a striking series of meetings conducted in Chinchew by Mr. Barclay and some of the Amoy pastors, quite unsensational, attended by large numbers (at one of the women's meetings 1,200 were present), as one result of which there has been subsequently much Evangelistic work done by the members of the Church, both men and women. It is, besides, declaring itself bent on Christian union. A leading Chinese pastor said at the Edinburgh Conference: 'Chinese Christians have no interest in the divisions and troubles of the Western Churches,' and in that he represented the Chinese Christian feeling. It is indeed possible to exaggerate the mischief done by our divisions on the Mission field, but evil is thus wrought, and the longing for one great Chinese Church should find encouragement from all Missions.

Christian graces and intelligence are cheering signs of the reality of the Christian profession.

In response to a demand for help in Bible study, some of the great Hastings Bible Dictionaries are being translated, and Christian literature (not yet, indeed, adequate in quantity for the needs of the Chinese Church) is being widely sold and read. 'The Almighty doesn't understand about pigs; the idols do,' said an old Christian of ninety, in charge of the Changpu Hospital piggery, in apology for a visit he paid to a heathen temple. But such confusion of thought is rare inside the Church; and at any rate the younger generation in Christian families and in Mission Schools knows well the great Christian truths, while every Christian Congregation has its genuine saints.

The figures of membership and native workers for past years are as follows:—

—	Communicants.	Native Preachers.	Native Pastorates.	Congregations
December 1855 .	25	—	—	6
„ 1880 .	2,342	71	3	79
„ 1890 .	3,746	108	8	134
„ 1900 .	7,157	161	30	220
„ 1905 .	9,461	202	41	295
„ 1912 .	11,701	233	51	338
„ 1913 .	12,129	236	55	349

There are well above a quarter of a million of Communicant members of Protestant Churches in China, and a Christian community exceeding a million.

The Churches in our Amoy district have 2,487 Communicant members; Swatow Churches, 3,807; Hakka Churches, 1,375; Churches in Formosa, 4,050; in Singapore, 379; and in Rajshahi, 31.

The Mission Finance.—A deficit of £180 at the end of 1913 may seem of little account. Yet a deficit at all, when the call of the time in the Far East, in our Indian Mission, in the Straits Settlements, in Formosa and in China is for a great forward movement! 'An eager desire to hear foreigners' is reported from all parts of the field. 'By all means develop native Church leadership. Lay on the Mission Church more responsibility and give to it more influence in Mission counsels. But strengthen your foreign staff.' For this is the day of days. A forward movement now would find the harvest plenteous. And even a small deficit blocks the way.

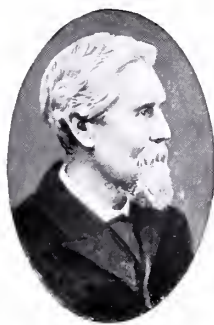
Nor is a small deficit the whole of the truth. If existing vacancies could have been filled up during the year the deficit would have been large, because of the very considerable falling off in Congregational contributions (almost £1,300) during the last two years. And then we have at present exceptional sources of income which in the next two or three years will be exhausted—a Special Five Years' Fund, initiated in 1910, the year of our great rally, intended to tide over the time which might be required for the necessary increase in the Mission givings of the Church, and a Building Fund, part of a legacy left by a member of the Society of Friends, reserved for building grants. And a deficit, instead of the indispensable provision for a coming day of trial: need it have been? Were our people overburdened two years ago, when Congregational contributions reached their record point? The Congregational contributions of 1911 were £14,558, a splendid gain on the givings of 1909, the year of grievous searchings of hearts, when a lamentable retreat seemed to have become inevitable. Yet in the rising tide of that year many of our Congregations took little or no part. The Synod is asked to authorise an appeal to those of our Congregations (nearly one half) which refrained from making the Every Member Canvass at the time of the previous call, to do so now. If they could be thus brought into line, and if continual care were taken by Foreign Mission Treasurers of Congregations to enrol fresh contributors year by year, to replace those who fall out, it might be possible to face the reinforcements so urgently required at our undermined centres. And, at any rate, existing Mission work would be safe.

The Situation in China.—Unsettled, perplexing! President Yuan Shih-kai is the strong man of China. No opposition was offered to his drastic dismissal of an impracticable, obstructive parliamentary majority. But he has not yet succeeded in bringing order out of confusion.

The difficulties are formidable—the long-standing opposition between the south of China and the north (or, as it came to be, between the President and Sun Yat-sen), the want of money for Government purposes, the lack of competent and trustworthy men for official posts, the brigandage and clan feuds prevalent in many parts of the Republic.



DR. WILLIAM GAULD,
Our first Swatow Medical Missionary



DR. J. L. MAXWELL, Sen.,
Our Pioneer Missionary in Formosa

(EACH HAS PASSED HIS MISSIONARY JUBILEE)



TAINAN HOSPITAL STAFF

(Sitting: Miss Fullerton, Mrs. Gushue-Taylor, Dr. Gushue-Taylor, Dr. and Mrs. Maxwell)



CHINCHEW: TEMPLE OF LITERATURE



HINDU TEMPLE NEAR NAOGAON

Yet those who know China most intimately do not despair. 'Order, I am sure, will soon be restored and confidence established throughout the country,' writes Dr. Duncan Main, of Hangchow. 'The Chinese,' says Bishop Bashford, of the Methodist Episcopal Mission, 'are capable of the self-control which a Republic demands.' With Sun Yat-sen in exile, Yuan Shih-kai has no rival. And there is no suggestion anywhere of the restoration of the Manchu Dynasty. A rebellion in the north of Fuhkien last summer was headed by a man who claimed to be a descendant of the Chinese family (the Ming Emperors) who occupied the throne before the Manchus, and who are still held in kindly remembrance. This 'Ming Emperor' holds now a minor official post under the Republic. The President's difficulties may all be overcome like the rebellion of the 'Ming Emperor.'

The Peking Government has shown no desire to interfere with the Chinese Christian Church or the Christian Mission. There are Christians in the Cabinet, and there are Christians in office all over China, and persecution by the Central Government seems unthinkable. Last year's call to the Chinese Church to pray for China, which so profoundly stirred the Western world, when no one dreamt of an appeal to the 'gods many' of China itself,¹ was a striking acknowledgment from a non-Christian Government that the God to Whom Christians pray might be able and willing to help China in her weakness and distress; an acknowledgment which seems to make impossible a relapse into the old hostility to the Mission propaganda. Here and there, indeed, local officials have been unfriendly, and have been unable to hinder petty persecution or have refused to secure redress. Instances of this sort are reported by our own missionaries in Swatow, in Changpu, and in Swabue. One greatly injured Christian Deacon in Changpu, his cattle stolen, his land seized, driven from his home, replied pathetically to an attempt to comfort him by pointing to the Christian hopes, 'Present troubles are very real. Of the future blessedness I have no experience.'

There may even be some danger of a general restriction of religious liberty, if it be true that Confucianism has been declared the national religion.² That, indeed, might only be an expression of the conviction that national life needs a religious basis, such as induced the Japanese Government two years ago to convene a remarkable Conference of the leaders of Buddhism, Shintoism, and Christianity, to consider how the growth of lawlessness amongst the younger generation of Japanese could be arrested. Yuan Shih-kai is reported to have said to a missionary, 'I am not a Christian. I

¹ Later in the year Chinese Buddhists, Taoists, and Moslems awoke to the fact that the Government had passed them by. Here and there they attempted to hold meetings of protest against the Government recognition of the Christian Church. In one case the meeting, at the suggestion of some Christians who were present out of curiosity, became a prayer meeting, and, as no one else knew how to pray, the Christians prayed for China to the Christians' God.

² Hitherto only the Emperor could worship Heaven, the supreme Power. Now the people are invited to do so. But Yuan Shih-kai intends, so it is said, to take the Emperor's place at the Altar of Heaven and there offer the yearly sacrifices and prayers.

am a Confucianist; but only Christian ethics can save China. Our morality is not sufficient for the crisis.' Buddhism, Taoism, Islam have no power to stay the threatened loosening of all moral bonds. But Christianity is the faith of only a fragment of the Chinese people. It is impossible, though it was seriously proposed in China as in Japan—it is impossible and would be undesirable that the Christian faith should become the State religion of China. Confucianism has moral teaching of much value, and has had a healthful, guiding, and restraining influence in Chinese life. If it is believed that China must have a State religion in order to counteract the moral perils arising from a decay of the ancient faiths while the nation has not yet adopted the better faith, Confucianism seems the only possible choice.¹ So the Peking Government may have reasoned; and this step will not involve any religious disability for Christians, if Confucian worship is not made compulsory in Government schools and colleges and in official acts. And certainly in official circles all over China there has been a quite new friendliness to Christian work. At Dr. Preston Maxwell's annual hospital dinner the chief magistrates of Yungchun were present and made appreciative speeches. At the sports' exhibitions and the annual examinations of Mission colleges and schools officials and gentry are interested spectators. More remarkable still is an offer from the authorities in the province of Shansi to the American Congregational Mission to give to that Mission the conduct of one of the Government High Schools and the supervision of the primary schools in eight counties, with a population of some four millions, an offer which is supported by the leading citizens of the chief town of the district. Freedom for the Church and the Mission is all that is desired, and there is every reason to hope that that will not be withdrawn.

The Anti-Opium Crusade.—While the Synod was in session in Liverpool last year, the end of the Opium Traffic between India and China was announced in Parliament—an announcement received by all the Churches of the land with gladness. China is, however, still receiving under compulsion large stocks of opium accumulated by opium merchants at the Treaty Ports. Meantime, the Chinese Government maintains with vigour and wonderful success a resolute war on opium cultivation within its own borders.

'This whole district,' writes Mr. Watson, of Changpu, 'is clear of the poppy. I have been over a large part of the district twice since November. In November poppy everywhere, now (February) poppy nowhere.' Mr. Watson adds that in suppressing opium cultivation the soldiers are sometimes needlessly and wantonly cruel. But at least it has come to be known all over the land that the Government is determined to bring

¹ Christians in China, Buddhists, Moslems, and Taoists all vehemently protested against making Confucianism the national religion, and it was understood that that proposal had been set aside. But the President is said to have now decreed that all the honours and worship accorded to Confucius and his associate philosophers by previous dynasties shall be continued.

opium-growing in China to an end. The two provinces of Fuhkien and Quangtung, in which almost all our Mission stations are situated, are amongst those which are claiming to be exempt from the necessity of receiving any further supply of Indian opium, the native cultivation having ceased.

Yuan Shih-kai has ordered the Ministry of Education to issue books warning the young against the evil effects of the opium habit, and the Ministry of Agriculture is directed to foster the cultivation of useful cereals in the place of the opium poppy. In the great Western province of Szechuan, formerly largely given over to the opium poppy, the farmers are planting cotton and cultivating the mulberry tree on whose leaves the silkworm feeds, this last especially an expensive process. What it means is that the farmers are realising that they dare not continue to cultivate the opium poppy.

The close of a splendid crusade is at hand, a national victorious revolt against an appalling evil. Would that it had no memories of sorrow and shame for the Government and the people of our own land! 'Were I a Chinaman,' Principal Dykes said at one of our Exeter Hall missionary meetings, 'I would say to a missionary urging me to become a Christian: "Take away your Bible until you have ceased to flood my country with your Indian poison."' Alas! that this answer to the Christian message, often actually given in past years, should have been so bitterly just!

Dr. Mott's Chinese Conferences.—Notable meetings they were; conferences in which for the first time Chinese Christian leaders and Foreign missionaries met as equals, under the presidency of a great missionary statesman, to discuss together the problems of the Mission enterprise in this day of mingled missionary opportunity and peril. After meetings of the same kind in India and Singapore, and before similar meetings in Japan, Dr. Mott held six conferences at different centres in China, each of the first five representing a large district; the sixth a national conference. The first of the series was held in Canton, and in it our own Missions were represented by Dr. Campbell Gibson, Mr. Watson, Miss Duncan, and three of our Chinese pastors.¹

Dr. Gibson, who, at Dr. Mott's request, accompanied him to all the Chinese conferences, declares that the Chinese delegates surprised the foreigners by the evidences they furnished in the discussions in the conferences of capacity for wise leadership. The experience thus gained in India and Japan, as well as in China, will encourage Missions all over the East to meet fearlessly the increasing demand of the Chinese Church for a large share in its own government, and even in the administration of Mission funds. Only so can the Missions prepare the way for the Mission goal, the day when the Church on the Mission field will need no assistance in men or means from the Churches of the West. Some attempt has been made in the *Messenger* to indicate the conclusions of the Canton Conference, under the headings suggested to all the

¹ In the Japan conferences Mr. Ferguson, of Formosa, represented our Formosa Mission.

conferences by Dr. Mott: Occupation of the Field, Evangelisation, the Chinese Church, Chinese Christian Leadership, the Training of Missionaries, Christian Education, Christian Literature, Co-operation, Medical Work, and Women's Work.

Co-operation is the refrain of the findings of the conferences under all these heads, and to the extent to which it was urged it would double the effective strength of the Mission band. Co-operation should not be difficult to secure in the Medical, Educational, and Literary Departments of the Mission, as well as in such matters as the Training of Missionaries, so far as that can be accomplished otherwise than by experience in the actual Mission labour. Nor should united Evangelism be impossible. China is far from being fully occupied by the Mission forces. In the great south-western province of Yunnan a Chinese moved to ask how he could be saved had to travel three days from his home to the nearest Christian chapel. Many more missionaries are required, and the Home Churches are called to maintain their Missions in this great land in a quite new manner of faith and generosity. But such co-operation as mutual goodwill and frank recognition of each other's membership of the Church of Christ might attain would do much towards making the adequate occupation of all China by no means an unattainable hope.

Besides holding these conferences, Dr. Mott took part with Mr. Sherwood Eddy in a remarkable series of meetings with Chinese students, culminating in addresses to 5,000 students in Mukden, gathered in a tent erected for the purpose by the Governor-General of Manchuria at his own cost. Many hundreds of Chinese students at these meetings signed a promise to study the New Testament and to follow the light which might come to them whithersoever it might lead.

The Chinese Church will welcome the largest Mission co-operation. A significant instance is the request of the Synod of the Presbyterian Church of Formosa to the Councils of our own and the Canadian Presbyterian Missions to establish a Union Theological College, in which the preachers of both Missions might be prepared for a work every year becoming more exacting. There is a difficulty about the location of a Union College. But the Synod pleads earnestly that this may not be permitted to hinder a step which would secure for its preachers and pastors a wider and more thorough training than either Mission alone can give.

The Mission Staff.—A threatened calamity has been happily averted. Mr. Montgomery, of Tainan, last February had an alarming attack of typhoid fever. He has made a satisfactory recovery. But the Mission Band has actually suffered grievous losses during the year: Mr. Campbell Brown, of Chinchew, resigning in impaired health; Mr., now Dr., Steele, driven home in early summer by serious eye trouble, the progress of which has been arrested by skilful treatment, but which prevents any early return to China;



CHIANA, SWATOW DISTRICT. (Church below the X)



TAINAN THEOLOGICAL COLLEGE, 1913



SALT BEDS, NATHAU, UNSIO DISTRICT



AMOY ANGLO-CHINESE COLLEGE, 1913
(Mr. Rankin and Mr. H. J. P. Anderson)

Dr. Maclagan, appointed by last Synod to be Foreign Missions Secretary as from the Synod of 1914, returning to Swatow for a year, in view of Dr. Steele's withdrawal from the field, but at the end of the present year to be lost to the work in China, though serving the Mission at home. Three missionaries of such distinction cannot be taken from the front without great impoverishment of the staff, while only two ministerial recruits have gone out during the year—Mr. Short, to Yungchun, and Mr. Smith (son of a former missionary) to Swatow. New vacancies have therefore been created at Swatow and Chinchew, while former vacancies still remain unfilled at Wukingfu and in our Bengal Mission. But several possible recruits are in sight, and most of the vacant posts may be occupied before the end of 1914, although it is two years before juniors are able to undertake a full share of the Mission service.

The medical staff has had three accessions: Dr. Chalmers Dale sent to Shanghang in the North Hakka field, Dr. Lamb to Changpu, and Dr. Malcolm Ross appointed in the first place to supply the furlough needs of hospitals in the Swatow district. Another doctor is wanted for the same kind of service in Formosa and the Amoy district. In each case the furlough doctor is given the promise of a permanent appointment so soon as a medical vacancy occurs in the district in which he labours. Finally, early in 1914 Dr. Macdonald Smith, a capable and devoted missionary, to the great regret of the Committee resigned his place as one of the Mission doctors in our Bengal Mission.

Educational Work.—John Knox's programme, 'A school in every parish,' is the Presbyterian programme for the Mission field. There are primary schools in one out of every two of our 334 out-stations, and higher primary or secondary ('Middle') schools in each of our Mission centres, with an aggregate of 4,600 pupils (1,600 girls and 3,000 boys). The weakness of the primary schools is the dearth of efficient teachers. In many cases a station preacher is also the teacher, with the result that both sides of his work suffer. The Shanghang preacher teaches the day school as well. 'He wants to visit the Christian folk. He wants to go out evangelising. He has no time.' Nor has any provision been made as yet for the training of teachers in the principles and methods of education. And, besides, the supply of interesting and wholesome literature for the young folk who have learned to read is not by any means adequate. It is indeed the day of small things. But at least the education the boys and girls receive in the primary Mission schools puts the Bible into their hands, and gives a real enlargement to their ideals of life. It is a notable fact that Christians all over China were enthusiastic supporters of the Revolution, most of the leaders, indeed, being young men who had passed through Mission schools and colleges. In a corrupt State the Christian faith must needs be revolutionary. The Middle Schools, with their 858 pupils (319 boys, 539 girls), are boarding schools, affording large opportunities of

direct Christian teaching, and from them the Mission colleges and hospitals draw most of their students. Two-thirds of the pupils in the primary and middle schools are children from Christian homes. Half of the lads in the two Anglo-Chinese Colleges (one in Swatow, one in Amoy) come from non-Christian homes, a strong Christian influence being thus carried into circles which otherwise would not be touched by the Mission. The Anglo-Chinese Colleges bring their pupils up to the standard of a University entrance examination. The Amoy College and one of our primary schools have obtained Government recognition as institutions whose pupils may sit at the Civil Service examinations. There are four Theological Colleges for the training of preachers, with sixty students, and one Bible School, in Chinchew, for the training of Evangelists, with twelve students. The Mission doctors have fifty students, most of whom will go out into private practice and be capable leaders in the Churches nearest their homes.

Medical Work.—Fourteen hospitals, with 1,085 beds, were open during the year. Two of these—one in Chinchew, one in Swatow—are W.M.A. hospitals, with 123 beds. Of the twelve hospitals under the Foreign Missions Committee, 2 are in Bengal, with 56 beds, 2 in Formosa, with 247 beds, and 8 in China, with 659 beds. A great amount of pain, all of it relieved, most of it removed, is represented in the year's figures. The individual patients numbered 78,976. There were 19,412 in-patients, the best evangelistic opportunity of the medical work, the in-patient for days, weeks, or even months, receiving kindly Christian teaching. Next in evangelistic hopefulness are the 3,927 patients visited in their own homes, most of them several times. The great throng of out-patients (52,978 coming to the hospitals and 2,659 more seen on itinerations) hear the Gospel message at least once, and in many cases even the single offer of Christ has drawn men and women to Him. In a large number of the Mission out-stations the first Christians were hospital patients. Probably in all of them hospital patients are an appreciable section of the Congregations. Of the 10,780 operations, 3,202 were under anæsthetics, most of these major operations. The cost to the Mission funds of this large Christlike work, apart from the salaries of the Mission doctors, was £1,024. Several of the hospitals (Yungchun, Changpu, Tainan, Shoka) are self-supporting, fees and local donations meeting all their expenses.

A pleasant instance of the growing desire for closer co-operation between different Missions is afforded by a proposal, now under hopeful consideration, that the American Baptist Mission and our own should join forces in the medical work in Chaochowfu. In that great city with its 250,000 inhabitants there is room for both Missions. But better than two hospitals in competition for patients is the suggestion that one well-equipped, large hospital should suffice, that of our own Mission outside the South Gate of the City, probably by-and-by enlarged at the expense of the American Baptist Mission, with a dispensary in the

heart of the City also to be built by the American Baptist Mission, the doctors of both Missions working together in both hospital and dispensary. It is indeed even proposed to carry the medical co-operation between the two Missions into all the medical work in the Swatow district.

The Native Workers.—The native workers in the Churches and the Mission institutions are less than 500 in number, ordained pastors, preachers, teachers, colporteurs, hospital assistants, Bible women. Their salaries would be met by the contributions of the native Church if these were entirely, as they are largely, devoted to this purpose, only £2,500 of these salaries coming from the Mission funds. There does not appear much room here for the foolish taunt that the converts are ‘Rice Christians.’ The ordained pastors, whose stipends are paid by their own Congregations, number fifty. There are 236 preachers, eighty-seven school and college teachers, and twenty paid chapel-keepers who in almost every case are really Evangelists.

Several ordained pastors died in the course of last year. One of these was the young Swabue pastor, newly ordained, rich in promise, who on the way to his first Presbytery in Swatow was lost in a steam launch which foundered in a typhoon last September. Another of those who passed away was a veteran of the Mission, its first ordained pastor, Mr. Tan Soan-leng, who after a ten years’ pastorate in Pechuia, gave 20 years to Chinchew, and there by his eloquence and evangelistic zeal built up a large and prosperous congregation. Before his Pechuia pastorate Mr. Tan was for some time tutor in the Amoy Theological College, to which he returned in the same capacity for two or three years before his death; trusted and respected by the missionaries and revered by the students. Two days before he died he told his wife and children not to waste money on his funeral expenses. ‘Lazarus,’ he said, ‘was taken to Abraham’s bosom, but nothing is said about his funeral. The rich man had a grand funeral, but he went to a state of misery.’ Release came to him on the Sunday, April 27, on which the Chinese Church was invited by the Government to pray for the peace and good government of the Republic.

The Christian Givings of the Mission Church.—The development of self-support in the Mission Church becomes more and more indispensable as the institutional and administrative mission expenditure necessarily increases with the expansion of the work. The Swatow Synod is now facing a call from the Mission Council to undertake the support and control of the whole of the preachers and teachers of the district. With a view to a similar undertaking by the Amoy churches the Synod of Amoy has accepted an arrangement by which the control, payment, and allocation of preachers passes from the Mission Councils to a Joint Committee composed of representatives of the Chinese Church and of the two Presbyterian Missions. Already a large part of the cost of building chapels and manses and primary schools is borne by the Mission Church, and in most

cases all, or nearly all, the ordinary maintenance of their own buildings and their own services is met by the contributions of the mission congregations.

During last year the daughter Church gave for all purposes (pastors' stipends, preachers' salaries, the Church's Home Mission work and ordinary congregational expenditure) more than £6,000. There is a curious difference between the average givings of the communicant members in different districts: In Hakkaland a little more than \$2, in Swatow \$3 $\frac{3}{4}$, in Formosa nearly \$6, in Amoy \$6 $\frac{1}{2}$, in Singapore \$9 $\frac{1}{2}$, while even Singapore is excelled by the Amoy American Reformed Church, the average contribution of whose members is \$11 $\frac{2}{3}$. The explanation of this last figure is that the American Reformed Church members are mostly townfolk, who have more money in their hands than the small farmers who form the bulk of our own Chinese congregations. It is probably true in all Chinese Mission churches that (so it was said at Dr. Mott's Canton Conference) most Chinese Christians do not give for church purposes half of what they were compelled to give in non-Christian days for idolatrous worship.

The Young People's Field, Swabue.—The young men and women of the Church failed to meet the cost of the Swabue Mission in 1913 by £392. Yet the present position is hopeful. A Committee representing the existing Swabue Committee, the Presbyterian Fellowship, and the Girls' Auxiliary is to be formed. At present the Swabue Committee has access to the young men and women of 140 churches, the Fellowship touches 100 other churches, and the accession of the Girls' Auxiliary will probably open the door at once to a good many more; and though, if the W.M.A. agrees to begin work in the Swabue district, part of the contributions the new Committee will gather is to help to support that work, it is the confident expectation of the young people themselves that they will ere long be able to say that the whole of the Swabue Mission is carried on their shoulders, as it is already borne on their sympathies and prayers.

Mr. Sutherland should have a ministerial colleague. The Boys' School could bring its pupils up to the High School standard if it could receive constant supervision, while the district around gives ample scope for much evangelism. Dr. Chalmers had a strenuous fight with a cholera epidemic last summer; his treatment most successful. The women of the district, timid and suspicious, are coming to the hospital in larger numbers. The work is full of hope, if only there were more workers, both men and women.

The Children's Mission Formosa.—If Formosa expenditure were set against the Juvenile Fund raised by Sunday Schools and by Home boxes, as Swabue expenditure is set against Swabue contributions, we should have to report a formidable deficit. Last year's Formosa expenditure exceeded £4,500; the Juvenile Fund, somewhat less than in the previous year, was little more than half of this sum (£2,353). Yet our 82,000 Sunday School scholars



PHUSUA CHURCH, SWATOW DISTRICT: SCHOOL CHILDREN AND TEACHER



MIDDLE SCHOOL, TAINAN, 1913
Fourth Year s Boys behind



FARM SPRING-CLEANING, THAUSIA, KAGI COUNTY, FORMOSA



BUFFALO CART UNDER BANYAN TREE, THAUSIA

would not be very seriously taxed if with help from mission boxes in homes they gave an average of a penny monthly, and the whole Formosa Mission were shouldered by them. Superintendents of Sunday Schools could help much towards this end.

The Formosa Mission has many attractions for young hearts. The island belongs now to Japan, the Empire of the Rising Sun. The Mission has a large membership, 4,050, worshipping at 100 stations. It has two great hospitals, each with a local income exceeding £1,000, both quite self-supporting. The Tainan Hospital had 2,884 in-patients and 4,800 out-patients. The Shoka Hospital 1,841 in-patients and 9,900 out-patients. A new High School is about to be built in Tainan to accommodate 120 boarders and will probably require enlargement soon. The only other Mission in the island, except the work of Japanese Presbyterians amongst the Japanese colonists and civil servants, is a Mission in the north of the island belonging to the Canadian Presbyterian Church. Could not this whole work be made to appeal to the boys and girls with such force that it might become independent of all gifts but their own? (A new wall map of Formosa is being prepared, giving all our stations, which will be sold at cost price, probably about five shillings.)

The Singapore Mission.—In ten or eleven stations in Singapore City and island and in the Johore State on the Malay mainland, Mr. Cook and Mr. Murray are at work amongst the Chinese immigrants (still speaking Chinese, mostly the Swatow or Amoy dialect) and the Straits-born Chinese who speak Malay. Singapore is an important Mission post, a meeting-place between East and West, with a number of Missions at work among its polyglot throngs—Chinese, however, four-fifths of the motley population. For us it is really indispensable to have a Chinese Mission there, since the great annual influx of Chinese immigrants comes largely from our own Chinese Mission fields, not infrequently amongst them some of our own Christian people.

Mr. Cook addresses himself mainly to Swatow-speaking Chinese. There is an excellent Amoy-speaking Chinese pastor, whose congregation worships in a comely church, for whose erection the English Presbyterian Singapore congregation contributed largely. Mr. Murray's field is more limited, harder to cultivate, but of unique importance, the 40,000 Straits-born Chinese, who include some of the richest and most influential Singaporeans. The Straits-born ('Baba') Church is self-supporting, and besides gives aid to the other churches of the Mission. Mrs. Cook does excellent work amongst Chinese women and girls. But for this service W.M.A. ladies are earnestly desired. The Mission has been fruitful. But here also the call is for reinforcement, not only W.M.A. ladies but at least a third ministerial missionary to labour amongst the many thousands of Amoy-speaking Chinese.

The Rajshahi Mission.—Our only non-Chinese Mission is in Raj-

shahi, a district in Bengal, lying on the Ganges, 100 miles above Calcutta. The Mission has two stations, Rampore Boalia and Naogaon. Rampore Boalia is a town of 20,000 people, but almost all the rest of the population of the Rajshahi district (one million in number) live in villages. Mohammedans are somewhat more numerous than Hindus. In each of the two stations there is a hospital, the patients last year in the two hospitals (in-patients and out-patients) close on 7,000. Dr. Morison has been stationed in Rampore Boalia, Dr. Macdonald Smith in Naogaon. Mrs. Smith also is a qualified doctor, and her medical skill and kindly ministrations gained for her access to many zenanas. Dr. Smith met with an accident last year, and had to come home, and has since resigned. Dr. and Mrs. Morison are now in Naogaon, Nurse Sinclair assisting in the hospital work.

Both doctors have done a good deal of medico-evangelistic itinerations, finding many patients and hearers in markets and fairs. Mr. Hamilton itinerates amongst the villages round Rampore Boalia, and has an interesting work also amongst the students in the Government College and High School in Rampore Boalia, for whom he has a Sunday-evening English service and a week-evening Bible Class. Bengal rural Missions have to toil on in faith, without great visible results. Native workers of any worth are difficult to obtain, and converts have much ill-will and suffering to endure. And our Mission ought to be strengthened. Two missionaries at each station is the very minimum of a proper foreign staff. The Synod has more than once refused to withdraw from Bengal. Will the Church enable the Committee to add to its little Mission band?

The Laymen's Missionary Movement.—Several years ago the Synod authorised the formation of a Presbyterian Laymen's Missionary Movement. Difficulties emerged at that time, and the matter went no further. The Committee has been moved to renew the proposal by some of its members who were present at a National Laymen's Missionary Conference at Buxton some months ago. Our Southend Church has formed a Men's Missionary Association of its own, from which there came to the Committee a resolution urging that such an Association should be formed for the whole Church.

Wonderful additions to the Mission income of the Churches in Canada have resulted from the establishment of Laymen's Missionary Movements there. An Inter-denominational Laymen's Missionary Movement in Hull has stirred our Yorkshire churches, and the Presbytery of Yorkshire is asking the congregations within its bounds to add 25 per cent. to their annual missionary givings.

But it is not financial results alone that are sought. What is of even more importance is that the men of the Church should be brought to regard the Mission enterprise as an essential part of the Christian life. When that is accepted, the filling of the Mission Exchequer is not the only good which will follow. The whole life

of the Church will be quickened and blessed. The Synod will be asked to renew its approval of the proposal to establish an English Presbyterian Laymen's Missionary Movement.

Eastern Students in the United Kingdom.—They number somewhere about 2,000—from China 300, from India 1,500 or 1,600, the rest from Egypt, Burmah, Korea, and even a little group from Thibet. They come to our Universities in England, Scotland, and Ireland to pursue professional studies, to equip themselves for good mercantile posts, or to prepare for the Civil Service in their own lands. They seldom need financial assistance; the Chinese students, for example, are mostly holders of scholarships of sufficient amount, provided by the Republican Government. But Christian friendship and guidance it is of the utmost importance they should be offered, for their own sakes, strangers in a strange land, and for the sake of the Mission cause, which they may vastly help or hinder when they go back to their own homes.

The Student Christian Movement has a Foreign Student Department, and an Anglo-Chinese Friendship Bureau, of whose Committee Dr. Steele is a member, has been formed, both making it their business to befriend foreign students, the A.C.F.B. limiting itself to Chinese students. The two organisations co-operate in seeking to introduce the men to the college life, and to suitable companionship, assisting them also to find comfortable lodgings and contact with the best English home life. Two kinds of help are necessary for the carrying out of these plans; first, that it should be known beforehand from missionaries when students are coming to this country, so that they can be met on their arrival and at once assisted to suitable quarters, and in the second place an offer of homes in University towns or in holiday resorts in which the students would be welcomed as paying guests or as occasional visitors. The Synod will probably be willing to commend this good work to the sympathy and co-operation of those of our own people who could give such friendly services as these to men whose after-lives would be an ample reward.

The Mission Magazine Club, an interesting and useful institution, with already 150 members, but desiring additions to its list. It was founded by Mr. Thomas Carter, of Berwick, ten years ago, and is now carried on by his son, Mr. Thomas Carter, jun. (Dene View, Heaton Road, Newcastle-on-Tyne). Anyone willing to become a member tells Mr. Carter what periodicals he will undertake to send to a missionary. Mr. Carter, who knows what each missionary already receives from home friends, will supply the name and address of a missionary or missionaries to whom the promised periodicals would be an acceptable gift. The quarterly reviews, the monthly magazines, weekly papers, educational, medical, and scientific journals, ladies' and juvenile papers, newspapers, 'Punch,' are all welcome on the Mission field.

The Club asks no subscription. But members pay themselves

the postage on what they send to the missionaries. It is a kindly service, without much cost.

The 'Amalgamation' Proposals.—There have been several Conferences during the year between the Committee appointed by last Synod to present to the Synod of 1914 definite proposals for bringing into closer co-operation the operations of the Foreign Missions Committee and those of the W.M.A. Committee, and the associated representatives of the Foreign Missions Committee and the W.M.A. Committee, along with the missionaries at home on furlough. The result is given in the separate report of that Committee.

AMOY DISTRICT.

(Including the Stations superintended by the Missionaries resident at the centres, Amoy, Yungchun, Chinchew, and Changpu.)

Our second Missionary, a Mission doctor, was sent to Amoy in 1850. The saintly David Abeel, a minister of the American Reformed Church, laboured here, 1842-45, and in 1844 the London Missionary Society established its Amoy Mission.

The Amoy district (18,000 square miles; population, three or four millions) is divided between the three Protestant Missions—American Reformed, London Missionary Society, and our own. The city of Amoy (150,000 inhabitants) is on the island of Haimun, at the mouth of the Dragon River. The Mission colleges, schools, Mission houses, and the residences of the foreign community are on the small island of Kolongsu.

I.—AMOY.

The Mission Staff.—Rev. George M. Wales and Mrs. Wales; Rev. James Beattie, M.A., and Mrs. Beattie¹; Rev. H. W. Oldham; Mr. H. F. Rankin, F.E.I.S. (Anglo-Chinese College), and Mrs. Rankin; Mr. H. J. P. Anderson, M.A. (Anglo-Chinese College), and Mrs. Anderson; Misses Macgregor, Symington, Noltenius, Davis.

Ordained Chinese Ministers.—Revs. Kho Seng-iam, of Chi-bay (or Kimchi); Iu Hwai-tek, of Emung-kang (a suburb of Amoy); Tan Khun-choan, of Chioh-chi; along with Lim Bun-khiok (native Missionary supported by the Amoy Churches), Tan Khe-hong, late of Kiolai, with Ng Sit-teng and Lim Un-jin, now pastors of American Reformed Churches in Amoy City, and Ngo Khun, now employed as a preacher.

Growth of the Church.—A net increase of only 55 in the whole of the Amoy region disappoints the Missionaries. Again they lament that the few ministerial men cannot do much direct Evangelistic work, or care for the stations as they feel is necessary for the encouragement and stimulus of pastors and preachers.

¹ Mr. Beattie's location when he returns from furlough next autumn is not yet determined.

The Stations.—Of the four pastorates connected with Amoy, the oldest, Pechuia, has been vacant for several years. Chioh-chi had a pastor inducted in 1913 and is in good hope. Chi-bay (Kimchi), with five associated stations, is happy in the possession of an admirable minister, Mr. Kho Seng-iam, 'virile and energetic, a good scholar, wielding more influence than any other man in his district, thorough in his work, and held in high regard by his people' (Mr. Beattie).

Mr. Kho has just completed a prosperous ministry of eighteen years. When, as a preacher, he went to Kimchi, then a station of the Anhai pastorate, twenty-three years ago, there were eight Church members in the village. Two or three years later the Kimchi members, then thirty-two in number, petitioned the Presbytery for leave to form a separate pastorate that they might give Mr. Kho a call. The Presbytery set the petition aside as premature. In 1894 Mr. Kho became tutor in the Amoy Theological College; 'congenial work,' he himself says, in which he was pressed to remain when in 1895 the Presbytery granted a second Kimchi petition for disjunction from Anhai, and a unanimous call was addressed to Mr. Kho, which, however, he declined. The Kimchi Church immediately renewed the call, and this time was successful, Mr. Kho being ordained in 1896. In that same year the district was devastated by bubonic plague, more or less epidemic for eight subsequent years, during which time '300 brethren, sisters, adherents, and baptised children were swept off.' Yet a Girls' School was built in 1900, a manse in 1901, a preaching hall opened in Tsui-kang in 1902, Kimchi Christians each Sunday walking the seven miles between Kimchi and Tsui-kang to help the preacher, as they did again when in the following year services were begun in Tu-kak-sou, also seven miles distant from Kimchi. In 1908 a Christian living at Chhim-ho built a church there at his own cost. Kimchi Church now maintains its own Boys' School, 'the first in these parts to obtain Government recognition.'¹ Another Kimchi station, Choa-kau, has hitherto met in a rented building, now in a state of disrepair. In asking a grant of \$500 towards a total cost of \$2,000 for a new church (a grant which the Committee has willingly made), Mr. Wales says: 'As it is impossible to rent suitable premises, the brethren, greatly daring, ventured on a building scheme. They have themselves raised \$600, a marvel of generosity; and there is sufficient sympathy with the cause to produce from friends the remaining \$900.'

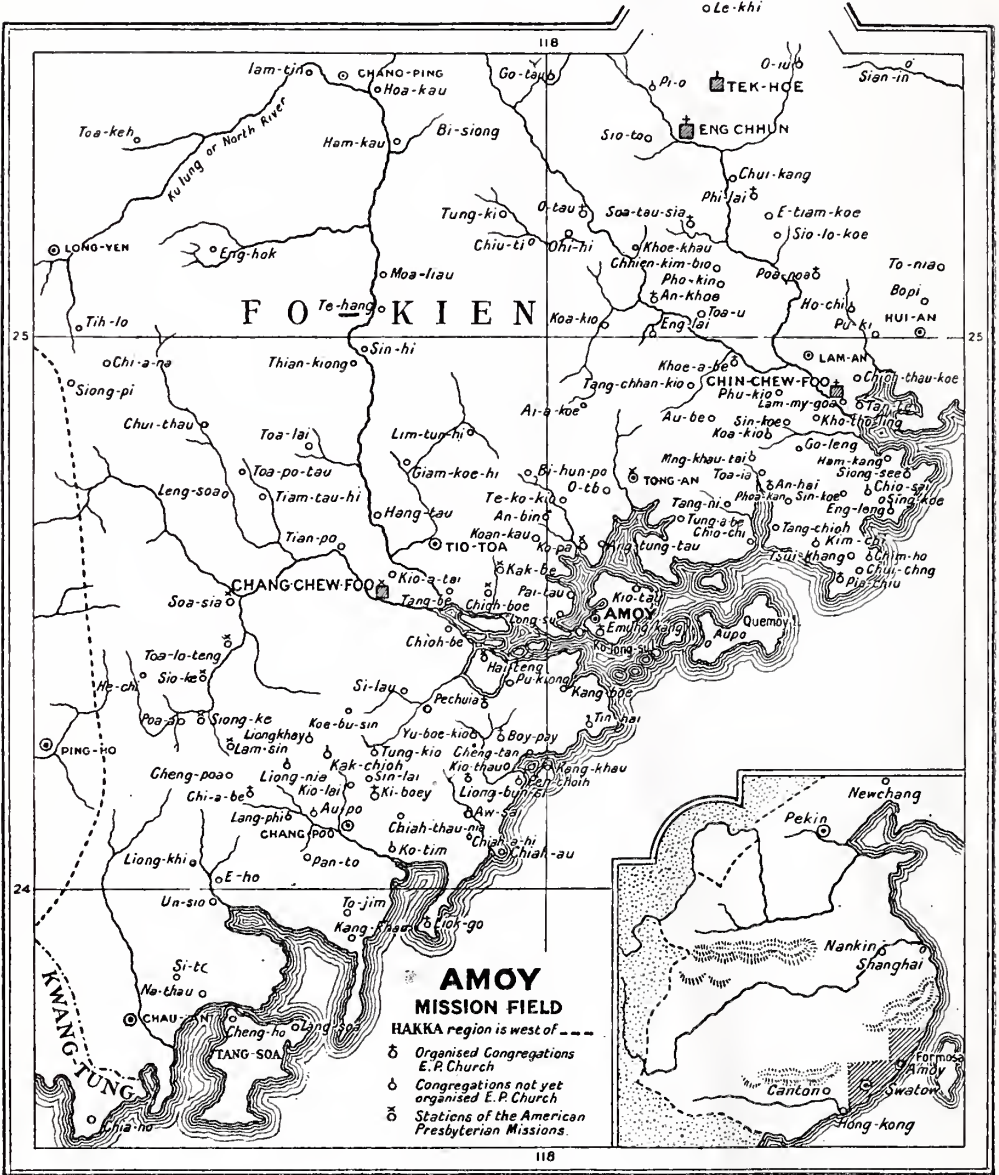
The Theological College.—The Union Theological College was closed during 1913. It is now reopened, Mr. Oldham representing our Mission on its foreign staff, the students at first numbering at least twelve.

The Anglo-Chinese College.—The pupils number 174. Under Mr. Rankin and Mr. H. J. P. Anderson, assisted by Mr. Cocker Brown (L.M.S.) and a considerable Chinese staff, the College continues to flourish. The fees (£375) fully cover the salaries of the native

¹ The quotations are from an interesting account of his pastorate by Mr. Kho, given much more fully in the *May Messenger*. In the *April Messenger* the remarkable story of the beginning of the Kimchi work is told.

staff (£341), leaving boarding expenses a charge on the Mission funds.

An interesting member of the Chinese staff during 1912-1913 was an old student of the College, Mr. Lui Bun-choan, who returned to the



College for a time as a science teacher, after an engineering course in Edinburgh University, his salary provided by a fellowship of £10 monthly given by Dr. Barbour, to whom the Mission owes so much munificent help.



AN ELDER IN PIAW CHURCH, YUNGCHUN DISTRICT



EX-PUPILS OF CHINCHEW MISSION HIGH SCHOOL,
NOW AT NORTH CHINA UNION COLLEGE



CHINCHEW CITY WALL



PRIVATE HOUSE, GO-TAU, YUNGCHUN DISTRICT

Lui has now at a much larger salary joined a company which is about to build a railway to the An-khoe mines. The teacher of Mandarni, Mr. Ma, is 'a man of character and quiet Christian influence with the students,' Mr. Rankin says. 'He conducts morning worship once a week in Mandarin.' 'One young man, from a heathen home of the highest class, where Mandarin is frequently spoken, expressed great surprise that it was possible to preach and pray to God in Mandarin.' The lads who complete the College course are ready for the entrance examination of the Hong Kong University. Three of the present Theological College students have come from the Anglo-Chinese College. Ngo Kok-jin, a lad originally from Formosa, where his father was an elder in one of our churches, came to the College from the Tokyo University. He is a leader in the College Y.M.C.A. For twelve or thirteen years there has always been one Japanese student in the College, whose 'presence came to be looked upon as Japanese reconnoitring. But in 1912 we had two and in 1913 four Japanese lads, exceedingly bright and intelligent young men. We have also had thirteen lads from Formosa and twelve from Swatow. One Swatow student, a tall and handsome lad, in the Collegiate course, has come out first in his year. For the general excellent tone of the College during the year a great deal of credit is due to the firmness and tact of the housemaster, Mr. Teh-pek-liau.

In March 1913 Sir Charles Elliott, K.C.M.G., Principal of the Hong Kong University, visited Amoy, hoping to induce wealthy Chinese to establish scholarships for lads going on to the Hong Kong University. He was Mr. Rankin's guest while in Amoy, and in an excellent address to the College students he said that with an adequately equipped University so near as Hong Kong, it was no longer necessary for Chinese lads to go to England or America for advanced studies. Another interesting visitor was Major Menzies, of a great English contracting firm, Messrs. Pearson and Company, who came to Amoy in connection with some projected railways. 'He was so interested in what he saw in the College that he presented us with a challenge shield for sports, to be competed for annually,' won this year by a lad from Foochow.

A British electric company has been granted the sole right for fifteen years to supply electric light in Amoy, and the Anglo-Chinese College was the first building to be wired, the initial expenses being met privately.

The student pays \$4 annually for the new light. 'For our Christmas meetings the buildings were beautifully illuminated. The Company's electrician put up temporary fittings by which the letters A.C.C. some sixteen feet in height could be switched on and off separately. A large number of friends came, and Mr. Barclay gave an excellent address on "The Ages Before and After Christ."'

In this time of transition and unsettlement, with few Government schools able as yet to give a thorough Western education, Mission Schools have a magnificent opportunity. Parents are more than willing to entrust their sons and daughters to the Missionaries to be taught. 'But with furloughs occurring every five years a staff of two foreign teachers is quite insufficient.' Will the Church

enable the Committee to respond to a call whose force it freely admits, though compelled meanwhile to plead absolute financial inability?

The Union Middle School.—The three Amoy Missions unite in this school; the foreign staff Mr. Boot and Mr. Warnshuis, of the American Reformed Mission, and Mr. Brown and Mr. Phillips, of the London Missionary Society.

There is a good Chinese staff, strengthened in 1913 by Mr. Peh Kuittek, a graduate of the Foochow Anglo-Chinese College, as a teacher of English. Mr. Warnshuis commends especially the Chinese head-teacher, Mr. Law, an excellent disciplinarian, and Mr. Ang, a good teacher of mathematics and physics. Of sixty boys, eighteen belonged to our own Mission, eight were L.M.S. boys, and thirty-four came from the American Mission. 'The staff had the extraordinary experience of having one of the classes ask for four hours per week in mathematics in addition to the six hours already given. Another class induced their teacher to give them two extra hours per week in mathematics.'

The raising of the standard of the school during the past three years has made its curriculum considerably fuller than that of Government Middle Schools, while its teaching is more thorough. Before entering the Middle School with its five years' course a boy must have spent eight years in lower and higher primary schools, the whole course therefore covering thirteen years, two years more than the curriculum of Government Schools.

Towards the annual expenditure of the Middle School the two British Missions contribute \$50 for each of their boys in attendance, the American Mission providing the rest of the expenditure, which came last year to \$4,236. Each Mission is partly recouped by the fees paid to it by its own boys.

The students have shown a marked degree of interest in morning and evening worship, holding also their own weekly Prayer Meeting. The classes for Bible study receive as much attention from teachers and students as any other part of the work.

Further progress will depend on the strengthening of the school staff. Government Schools are certain to become better as years pass, and Mission Schools cannot afford to fall behind in the competition, if they are to keep the boys from Christian homes and attract others.

The Elementary Schools in the whole Amoy field (Boys' and Girls') number forty-six, with 1,413 pupils. The two Chinchew and Amoy Middle Schools have 141 pupils, of whom 100 belong to our own Mission.

II. YUNGCHUN.

The Mission Staff.—Rev. William Short, B.D.;¹ Dr. Preston Maxwell and Mrs. Maxwell; Misses Ross, Ewing, J. Ewing.

To Yungchun (10,000 inhabitants) the first resident missionary, Dr. Cross, was sent out in 1893.

¹ Mr. Short went out in the end of 1913.

Ordained Chinese Ministers.—Revs. Lo Ma-kho, of Yungchun; Lim Iap Pi-khian, of Piaw; and Lim Chiam-to, of See-san.

Yungchun Valley had a week of panic last summer, when the '16th Ming Emperor'¹ rose in rebellion, and for a little held Sien-fu away to the north. It was even rumoured in Yungchun City that the hospital had been looted. As a precaution the Women's and Girls' Schools in Yungchun were closed. But no disturbance occurred; the revolt was quelled, and the 'Ming Emperor' has been given a small post under the Republican Government! Two of the northern Yungchun stations, It-taw and Le-khi, were attacked by robbers, the Le-khi Church twice, the preachers and their families in some peril, and a good deal of plundering and damage done, but no one hurt.

A new station has been opened, An-te, between Yungchun and An-khoe, 'the chief of a group of villages up on a tableland, 1,000 feet above Yungchun,' entrance into which has been sought for years. New premises have been secured at Soa-thau-sia and Chheng-kim-bio. The three Yungchun pastorates are combining in a 'Sustentation Fund' for their preachers, 'a happy advance,' Dr. Maxwell notes, 'in co-operation and self-support.'

But the Churches have been distressed by grievous internal trouble. A Pi-aw deacon, one of Dr. Maxwell's hospital assistants, fell into open sin, and had to be dismissed. An elder in the See-san pastorate seduced his brother's wife; the injured brother a deacon, and the wife a member of the same Church. The guilty elder had his brother murdered by hired assassins from one of two 'assassin villages.' There was a quarrel over their payment, and the crime was discovered. The elder was tried and executed; the brother's wife sentenced to imprisonment for life. The See-san Church has been much reviled. At Be-thau, one of its stations, the people turned out *en masse* to mock the elder as he was led past on his way to be tried in Chinchew.

The Yungchun pastors and preachers and people have parted with Mr. Thompson with much regret on his home-coming on furlough. When he returns he will probably be stationed at Chinchew. Mr. Short, who is to succeed him in Yungchun, is being warmly welcomed.

The Medical Work.—In-patients, 1,232; out-patients, 3,160 (including 327 sick folk seen in their own homes and on itinerations); total individual patients, 4,392. Operations: General and eye, 426; dental, 105; obstetric and gynæcological, 16; vaccinations, and inoculations and injections for plague and malaria, 705; operations under anæsthetics, 380; opium smokers treated, 167; hospital beds, 125. The Yungchun Hospital is self-supporting.²

The surgical work becomes increasingly heavy, in amount and

¹ The Ming dynasty immediately preceded the Manchu dynasty, and is still held in kindly remembrance by the Chinese; hence the assumption of the title.

² Exclusive of the salary of the Mission doctor; and so in the other cases (Chinchew, Changpu, Tainan, and Chianghoa), where self-support has been reached by means of fees and donations.

in character; but part of it can now be put into the hands of the Chinese assistant.

Trouble and cheer mingle in the work. A patient, obsessed by the delusion that he was going to be strangled, strangled himself.¹ The annual dinner to friends of the hospital was attended by the Yungchun officials and a number of the gentry and the merchants, by whom a goodly sum was subscribed for the hospital expenses, many of them waiting for a lantern lecture on 'The Life of Christ.'

An *x*-ray installation has been given to the hospital by private friends, and is now in working order. The hospital is electrically lighted, and an electrically lighted lantern shows beautifully 'Copping' slides (the Life of Our Lord) granted by the Religious Tract Society. A site for a Lepers' Ward and an Infectious Diseases' Ward has been acquired, the cost provided privately, the wards to be built when funds are available. The difficulty of securing and keeping good assistants presses on all our Mission doctors. A very little Western knowledge enables a man to establish a profitable private practice, much more remunerative and much less laborious than hospital work.

A new cure for amoebic dysentery, the common form in the Yungchun district, by the use of emetine hydrochloride is working wonders. 'This drug,' Dr. Maxwell says, 'is going to rank with quinine as one of the most valuable agents in the treatment of tropical diseases.' The hospital has a good hospital preacher. Even where a patient leaves quite unimpressed the preacher or missionary visiting his village always finds a friendly people willing to listen to the message.

Our medical men at home will be interested in a note of some of the more frequent operations Dr. Maxwell had to undertake last year—probably typical of all the other Mission hospitals: Cataract removals, 23; iridectomy (not for cataract), 11; eclampsia, 2 (*both children saved, one afterwards killed by the relatives*); amputations, 9; for hæmorrhoids, 37; for fistula in ano, 37; phimosis, 8; rupture of urethra (complete: Wheel-house), 5; necrosis of lower jaw, 15; necrosis of femur, 5.

III. CHINCHEW.

The Mission Staff.—Rev. Henry Thompson and Mrs. Thompson²; Rev. Alan S. M. Anderson, M.A.; Mr. Reginald A. Rogers, B.A.; Mr. L. Kingsley Underhill, B.A.; Misses Ramsay, Duncan, MacArthur, McKay; Drs. Edith Bryson and Louisa G. Thacker.

¹ At one time such an incident would have made a great disturbance. An inquest was held, but neither officials nor people blamed the hospital. But the ward in which the man had been had to be closed for three months, and the doctor and one of the hospital servants had to coffin him themselves—all for fear of angry spirits.

² Mr. and Mrs. Thompson return to China next autumn. Before Mr. Thompson came home on furlough he was sometimes at Yungchun, sometimes at Chinchew, there being a vacancy at each of these places. Dr. Montgomery goes up to Chinchew from Changpu at the end of 1914.

In 1859 Dr. Carstairs Douglas paid the first missionary visit to Chinchew (300,000 inhabitants, a city of literary fame). In 1866 the Anhai Church opened a preaching hall in the city. In 1881 Dr. David Grant settled in Chinchew. His medical skill and his kindness and devotion conquered all opposition. In the Boxer year (1900) the military mandarin told the missionaries: 'You need not leave the city. The Church of the Jesus doctrine is pure and good. I shall protect you and your converts.'

Ordained Chinese Ministers.—Revs. Kho Tsui-hong, of South Street, Chinchew; Ngo Hong-pho, of West Street, Chinchew; Si Kiet-siong, of Siong-see; Tiu Soan-chhai, of An-khoe; Ngo A-siu, of Phoa-noa; Ng Jit-chheng, of Anhai; Iu-Iok-se, of Koa-kio.

With no other ministerial Missionary resident in Chinchew during most of the year, Mr. Anderson had to care for the stations supervised from the city. The new Boys' School buildings—'the sight of the city,' Mr. Anderson declares, 'the largest two-storey building here, and beautiful withal'—are ready for at least the senior classes, and he now becomes headmaster of the Upper School, by his own choice living with the boys in the school. Mr. Rogers will have charge of the Junior School, Mr. Underhill assisting in both.

An Evangelistic Mission.—The chief Chinchew event in 1913 was a strikingly successful Evangelistic Mission in November, the Missioners, Mr. Barclay and two Amoy pastors. At one of the women's afternoon meetings 1,200 were present, and at each of the men's evening meetings 700 or 800. A large young people's meeting was held on the Sunday afternoon.

Several hundreds responded to a request for names and addresses of those desiring further instructions. The city Christians visited these inquirers, and inquiry meetings have been held, with an attendance of eighty. Mr. Barclay believes that as a result of the Mission there will be large accessions to the Chinchew churches.

The Boys' Schools.—Lower Elementary, Higher Elementary, and Middle. Most of the boys in the Middle and Higher Elementary Schools are from Christian homes, and quite half the boys in the Lower Elementary School. Some Chinese business men living abroad send their boys to our Chinchew Schools. The total roll is 146, taxing the accommodation to the utmost.

The Native Staff.—Three Chinese graduates teach the Chinese classics, one man teaches Mandarin, five teach general subjects, and one was the drill master. Mr. Anderson gave to mathematics and physics several hours daily. Mr. Rogers did most of the English teaching, assisted by Mr. Underhill, who also, through an interpreter, taught a chemistry class. Mr. Short gave help during the second term in English conversation and singing. A senior boy from the High School went up to the Union College, Peking, and is taking the arts course there. Some of the boys show special aptitude for mathematics and science. In some of the classes good progress was made in English. A few boys play the American organ very creditably. The boys are keen on football,

a friendly Mandarin putting a former drill ground at the disposal of the school. 'A pleasing feature in the game was the growth of a spirit of honour and straightforwardness in play, and a willingness to accept defeat with cheerfulness.'

The half-hour's morning worship is conducted by Mr. Anderson and Mr. Rogers in turn, sometimes by one of the Chinese pastors, and there are regular Scripture lessons in the classes. Not a few boys made the great decision. The boys themselves hold Friday and Sunday evening Prayer Meetings. In the summer term small parties went out with some responsible person to neighbouring churches and preaching halls to help in the Sunday services. On Sunday evenings several of the senior boys met for Bible study. An afternoon Sunday School was held for the younger boys, conducted by the older lads. The three Chinese graduates on the staff were amongst those who at the November Mission gave their names as desiring to know more of the truth.

The Bible School for the training of Evangelists has been conducted by the South Street pastor in rooms connected with his own church.

The 1912 senior class have been assisting at stations during the year. They give a final year to the School before being enrolled as qualified evangelists. The six men of 1913 have often preached in stations near the city, assisting also the West Street pastor. Other six men have been in a preparatory class. Mr. Kho has given the men New Testament exegesis. Mr. Chhoa (a South Street elder) has taught Church History and the 'Character' text of the Bible. Mr. Anderson has taught homiletics and guided in the preparation and delivery of sermons. The new Bible School building is to be ready in 1914.

The Medical Work.—Since Dr. Paton came home in the spring of 1913 Mr. Yap Sin-hun has been in charge of the hospital, as he was during Dr. Paton's last furlough, then 'undoubtedly a success.' The number of sick folk was probably much the same as last year, when in-patients numbered 707 and out-patients were 1,663.

One of Dr. Paton's latest opium cures was a Chinchew man, who made great progress in Christian knowledge. Another keeps a medicine shop in the city; all he knows of medicine learned from an old student of Dr. Grant. A third case was that of an old Yungchun hospital student of Dr. Cross's time, a professing Christian, a brother-in-law of Mr. Yap, whom the Seventh Day Adventists have been trying to draw away from the Church.

IV. CHANGPU.

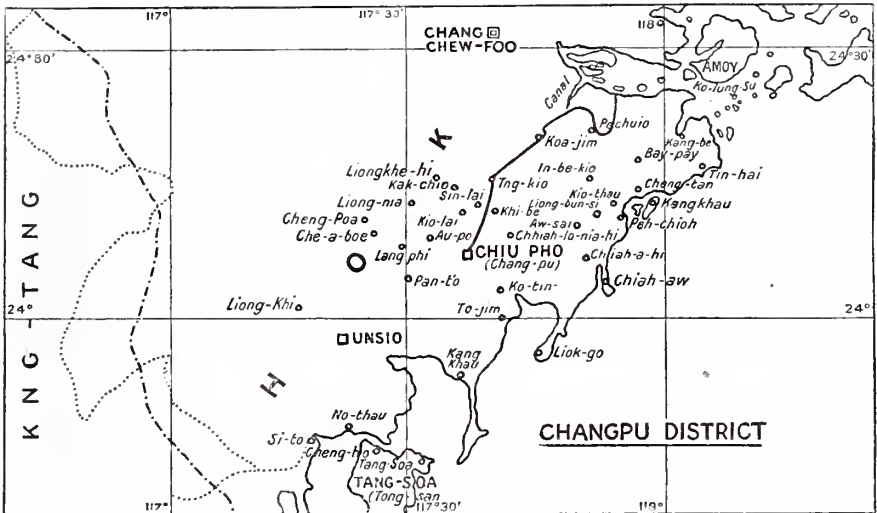
The Mission Staff.—Rev. John Watson and Mrs. Watson; Dr. J. Howard Montgomery and Mrs. Montgomery; Dr. J. H. Lamb; Misses Maclagan, Lecky, Herschell.

To Changpu (20,000 inhabitants, 40 miles south-west from Amoy) a preacher was sent in 1879. In 1889 it became a Mission centre.

Ordained Chinese Ministers.—Revs. Ngo Pay, of Changpu; Lim Bengtek, of Unsio; Ngo Aw-kun, of Gaw-chay; Chhi-Chheng-kiet, of Kio-lai; Li Sin-to, of Bay-pay; Lu Un-sin, of Tung-kio; Na Ju-khe, of Liong-bun-see; Tan Khe-hong, formerly of Kio-lai.

The great readiness of the people to listen to the Christian message seemed to justify the hope of large accessions to the Church. But the present movement is 'rather away from the Church,' Mr. Watson reports. Probably the disturbed politics of South China have diverted minds from the Christian call. And there has been, besides, some persecution in the Changpu district.

'One of our deacons has been sorely tried. Since becoming a Christian he has suffered heavy bereavements. Last year his pigs got into a neighbour's field and were seized and sold for damages. A poppy field belonging to this neighbour' (an illegal crop—opium cultivation now



forbidden) 'was destroyed. The deacon was blamed and a cow of his was taken away.' Ultimately he had to leave the village. He is now in doubt as to the worth of the faith. 'Present troubles are very real,' he told Mr. Watson. 'The future blessedness I have no experience of.'

Nathau Christians also are in the fire. Following on a drought which inflicted much loss came a protracted clan fight in which they took no part but which prevented the cultivation of their fields. In their distress the Changpu and Unsio Christians sent them help. The feud was at last settled, and the Christians were called on to contribute towards its expenses and also to pay for idolatrous theatricals. Refusal brought the looting of their goods. Now fresh trouble has befallen them. Nathau, on the coast, harbours pirates. The headmen met a demand to deliver the pirates to justice by promising to pay a large fine and to give up two of the pirates. The Christians would not pay any share of a criminal levy. They were seized and tortured; some fled; one was given up as a pirate but was at once released by the mandarin. The

church was set on fire, but was saved by the kindly help of the neighbours. The Nathau congregation is scattered, and in other places in the same district Christians have been similarly dealt with. And so they are depressed, and hearers have drawn back.

Happily, there are encouraging signs elsewhere. Changpu congregation supports a preacher in To-jim, who has won the hearts of the people by personal kindness. The Changpu Church may soon so considerably supplement To-jim givings that the two towns may become a collegiate charge, as Unsio and Changpu used to be, and ere long To-jim may support its own pastor.

The Monthly Evangelistic Campaigns.—Mr. Watson gathers for several days each month the preachers of a pastorate at one of its stations, for Bible study, conference and evangelistic services. 'Both during the day and in the evenings we have had good audiences. At the moonlight preachings men and women listen quietly as long as we are able to speak.'

The Preachers.—The preachers are examined each year in Biblical knowledge and in sermonising skill. One of them, who did not pass through the Theological College, submitted a sermon quite away from the text. 'Next Sunday he preached in the Changpu church a sermon of which Dr. Montgomery said he had seldom heard a better.' Men who have been through the College usually preach in an orderly textual fashion, but sometimes lack 'unction.' 'The white man's scourge' attacks many Chinese students and preachers. Three of the Changpu preachers are consumptive and several more have weak lungs. 'Before a student enters the Bible School or Theological College it would be well if he were medically examined.'

The Pastors work steadily; though some of them are discouraged. The people have suffered severe losses through cattle plague; fields untilled because there were no cattle to plough the land, in some cases men themselves pulling ploughs and harrows. The distress may tell on the pastors' salaries—always provided wholly by their congregations.

Ngo Pay, the Changpu pastor, the oldest acting pastor in the Synod (ordained in 1881), 'is full of energy.' The Unsio pastor, Lim Beng-tek, has great influence in the community. He succeeded in settling up some clan feuds, and *both sides* were satisfied. He is under call to Pechuia. 'Unsio is anxious to keep him, and I expect he will stay.' (If so, it will be the latest of quite a number of disappointments to the church whose first members were the earliest converts William Burns won in China.)

The Changpu Boys' School.—The present building is out of repair and crowded. The fourth year's boys were encouraged to go to the Chinchew Boys' School. They praised it so highly that the third year's boys have also gone up. 'In Chinchew they get drill, physics, and better English. Two of Dr. Montgomery's students have given an hour a day to teach English. But that was not good enough for the boys. We must

have a fully-equipped school here. The head teacher does well, barring difficulties of temper!'

The summer rest in the cool hill resorts (Toabo and Kuliang) 'helps to keep us well,' Mr. Watson says. 'The Amoy American Reformed and L.M.S. Missions have houses on the hills which the missionaries use in turn. A present of a hill retreat to our Mission would be a kindly deed! A helpful gift was that of the home friends who sent us money with which to buy books for the preachers. I trust this gift may not be the last of the kind.'

The Medical Work.—In-patients, 609; out-patients, 895 (including 268 sick folk seen in their own homes); total individual patients, 2,504; operations, general and eye, 482, obstetric and gynæcological, 31, dental, 160; vaccinations, and inoculations and injections for plague and malaria, 367; hospital beds, 60. The Changpu Hospital is self-supporting.

'A year of progress and blessing,' Dr. Montgomery says. 'The work full of joy; interesting; harrowing also from the pitiful, hopeless physical condition of a large number of the patients.'

'The new operating theatre, a separate block in the centre of the hospital, is easily reached from all the wards; two rooms, large, well lighted, and airy, and raised from the ground so as to prevent unwanted onlookers from inspecting the mysteries of surgery. A modern steriliser has been added and glass-topped tables. Altogether it is a vast improvement on the old theatre (12 feet by 7 feet) which has done duty for years. The dispensary and chapel have been rejuvenated by a new coat of paint, and are quite a contrast to the dirty unpainted houses in the ordinary Chinese street. Other improvements and additions are sorely needed.'

The eight students have been 'useful and devoted,' ready to take part in the preaching, 'not afraid of hard work.' The hospital preacher is a host in himself, helpful in both hospital and church. Under his supervision the hospital kitchen has yielded a profit of £25.¹ He is a good teacher and preacher. Two of the students on completing their course have gone into private practice and are doing well.

An old pensioner of over ninety died during the year. He had charge of the piggery. Many years in the hospital, a worshipper of God, he thought the idols had some jurisdiction. 'On one occasion I saw him coming out of a temple,' says Dr. Montgomery. 'He explained that he worshipped God for himself, but the Almighty did not understand about pigs, whilst the idols did.' His wage was four shillings monthly, 'out of which he fed and clothed himself, and laid something aside for grave-clothes and funeral expenses.'

Amongst the evangelistic workers is a cripple boy called Six Legs (his own two and the four legs of a stool, sitting on which he drags himself along). 'He was the most miserable of creatures only a few years ago,

¹ The patients' food is supplied to them from the kitchen at a small daily cost (two or three pence), an arrangement much preferable to the old disorderly plan, a patient's friends bringing his food and cooking it on the premises.

living by begging and gambling, without friends. He spends several hours every day teaching and reading at the bedsides of the sick,' an honorary worker.

'People of all classes come in increasing numbers; mostly farmers, but we now have a good sprinkling of better-class patients.' Dr. Montgomery finds the patients not ungrateful. 'An old man of 66 walked 26 miles in one day to hospital, with cataract in one eye and little vision in the other. He was so exhausted he had to be helped in and put to bed. His worldly possessions were one shilling and a bundle of clothes in his hand. He stayed a month, and went home rejoicing with his vision restored. Every cent of what was spent on him has been repaid. Yesterday I received a letter from a literary man, also operated on for cataract. Such a letter of thanks I have never before received.'

Clan fights send a good many to the hospital. 'A man is here now with a compound depressed fracture of the skull and laceration of the brain, a compound fracture of the knee joint, a fracture in the region of the shoulder, and some thirty smaller wounds all over his body. A large piece of bone was removed from his brain and he is making a desperate fight for recovery.'

More opium suicides last year than ever before—opium still easy to obtain. 'Efforts are being made now to prevent its growth, and it looks as if strict measures were going to be employed.'

Like the other Mission doctors, Dr. Montgomery is most appreciative of the help given by the W.M.A. ladies and the wives of the missionaries in speaking to the women and teaching them to read. 'At a recent Preachers' meeting, three of them reported new hearers, formerly hospital patients.'

Dr. Lamb will take over the Changpu Hospital from Dr. Montgomery at the end of 1914, when Dr. Montgomery is to go up to Chinchew. 'Now he is busy with the language, but he has already given valuable help in difficult operations.'

SWATOW DISTRICT.

(Including the stations superintended by the Missionaries resident at Swatow, Chaochowfu, and Swabue.)

I. SWATOW.

The Mission Staff.—Rev. Dr. Campbell Gibson and Mrs. Gibson; Rev. P. J. Maclagan, D.Phil., and Mrs. Maclagan¹; Rev. H. F. Wallace, B.D. (Anglo-Chinese College); Rev. T. Campbell Gibson,

¹ At the request of the Synod Dr. Maclagan went back to Swatow last autumn for a year before taking up the Foreign Missions Secretaryship, in view of the enforced return home of Mr. Steele.



NEW CHINCHEW MIDDLE SCHOOL, 1914



MOORLAND, UNSIO DISTRICT



CHINCHEW: BRIDGE OUTSIDE SOUTH GATE



YUNGCHUN ROAD: KAW-SAW BRIDGE

M.A. ; Rev. J. C. Smith, B.A. ; Dr. Lyall and Mrs. Lyall ; Dr. Whyte and Mrs. Whyte ; Dr. Malcolm S. Ross¹ ; Mr. William Paton (Missionary Teacher) and Mrs. Paton ; Mr. Alfred W. Edmunds, B.A.I. (Anglo-Chinese College) ; Misses Harkness,



Brander, Paton, Chisholm ; Dr. Nina H. Beath ; Miss Johan Tait (W.M.A. Hospital Nurse).

¹ Dr. Ross will in the meantime take the place of any one of the Swatow, Chaochowfu, or Swabue doctors on furlough or unwell. He is to receive a permanent appointment in the Swatow region as soon as a medical vacancy occurs.

In 1856 Mr. Burns and Mr. Hudson Taylor preached in and around Swatow, Mr. Burns' headquarters for the next two years. The City of Swatow has a population of 25,000.

Ordained Chinese Ministers.—Revs. Lau Chek-iong, College Tutor; Hau It-tsho, Head Chinese Master, Swatow Middle School; Lim Chiang-tsau, of Swatow; Kuan Chip-seng, of Iam-tsau; Lim Huang, of Miou; Lim Kau, of Kah-chi; Lim Siu-thien, of Chia-na; Ng Siu-teng, Swatow Hospital Preacher; Lim Mo-tsai,¹ late of Peh-tsui-ou; Lim Tong-sam, of Pang-khau; Khu Kia-siu, Minister in charge of Kieh-yang; Te Hu-nguan, of Teng-pou; and Lo Chi-seng, of Lau-sua-hu.

The Staff.—Dr. MacLagan's temporary return to Swatow has greatly relieved a distressing situation—Mr. Steele and Dr. Whyte driven home under medical orders, and Mr. Douglas James requiring to spend part of the year in Swabue because of Mr. Sutherland's furlough. The only Swatow recruit of the year was Mr. T. Campbell Gibson, son of Dr. Campbell Gibson, who had a warm welcome from many of the Chinese Christians who remembered him as a child. Miss Black's death in London last May, after long years of arduous and fruitful labour, is another great loss to the Swatow Mission. Dr. Gibson says in the Swatow report: 'She will be long held in affectionate remembrance by all who knew her and were witnesses of her zeal and devotion.'

Growth of the Church.—The adult baptisms of the year numbered 205, and 44 were admitted to Communion who had been baptised in infancy. The net increase of Communicant membership was 146, the Communicant members now numbering 3,806, besides 205 under suspension. 259 children were baptised during the year, and there are now on the Church Rolls 2,627 baptised children.

The number baptised in infancy and last year admitted to Communion is encouraging, Dr. Gibson says, 'especially in these days when there are so many influences at work which one might fear would tend to draw young men away from' the Church. A decrease of forty-eight in the adult baptisms last year, as compared with the previous year, is, of course, entirely due to the depleted condition of the staff. 'Now that the revolutionary excitement is subsiding there is a revival of some of the more cautious and better elements of Chinese character, and these are re-asserting themselves in ways with which we are in a good degree sympathetic.' It is the opportunity of the Mission Church. The life of its Christian Congregations and families might become 'more and more a reconciling and reconstructing influence. But to this end it is imperative that we should find means to restore to the old predominance in our Mission methods the well-tried and fruitful persistent visitation of the Congregations and families of the Christian people and of the stations where we break new ground. If pastoral visitation by the foreign missionary is allowed to become permanently

¹ Lim Mo-tsai has opened a school on his own account in Iam-tsau, his native place, which Dr. Gibson thinks might possibly 'form a useful link between the Church and those outside.'

as infrequent and insufficient as it has perforce been during '1913 'all our work will rapidly become radically unsound.'

Presbytery of Swatow and the Native Workers.—The Mission Council proposed a year ago that the Presbytery of Swatow should undertake the control and support of all its preachers, teachers of primary schools, and chapel-keepers. The proposal came before the Presbytery in April 1913, and was 'discussed in a most friendly and hopeful spirit.' A Committee of 40 Chinese Ministers and Elders was appointed to submit the proposal to Congregations. That Committee is now carrying out this visitation with hopeful results. The first Congregation visited at once increased its contributions by 50 per cent., and others followed in varying proportions. The promised contributions, the Presbytery was told last autumn, were already increased by about \$1,000. A final report was to be given to the Presbytery in May 1914.

Petty Persecution.—The headmen of several villages have been trying to compel the payment by Christians of forced levies to meet the expenses of idolatrous celebrations (plays and processions), from which, by the law of the old Chinese Empire, Christians were in theory free. 'Things in this respect seem to be actually worse in this region at present under the Republic.' The local authorities are failing to protect the Christians. But when the Peking Government has succeeded in establishing peace everywhere this vexatious interference with religious liberty may perhaps be stopped.

The Theological College.—Of the 26 students at the beginning of the year, two have left, and one was about to be dismissed for dishonesty, 'the first case of flagrant misconduct in the history of the College,' when he was accepted without inquiry by a Seventh Day Adventist Mission in Swatow, and sent to a school in Amoy. The 23 students who remained till the end of the year have worked faithfully. Till Mr. Steele came home, he and Dr. Gibson shared the College work. 'Dr. Maclagan's return in October brought much needed and very welcome help.' It was expected that the 1914 enrolment of students would be 30. 'The outlook in this department is most encouraging.'

The Medical Work.—In-patients, 3,408; out-patients, 9,190 (including 797 sick folk seen in their own homes); total individual patients, 12,598; operations: general and eye, 1,363; dental, 657; obstetric and gynæcological, 11; vaccinations and inoculations and injections for plague and malaria, 2,990; operations with anæsthetics, 371; hospital beds, 230. The Swatow Hospital only costs the Mission funds the drugs sent from home (£140), the larger part of which sum is provided by St. George's, Sunderland.

A Jubilee Note.—Dr. Gauld (who has just passed his own missionary jubilee) opened the first hospital, an adapted Chinese house, in 1863. Next year there were close on 2,000 patients; 200 to 250 of these in-patients. A few years later a hospital was built, and in

1879 a successor was built on a site given by the Chaochowfu Taotai, in gratitude for the cure of a long-standing illness. In 1879 there were 3,108 patients, of whom 2,028 were in-patients. In that year there were at one time 250 patients in the General Hospital and in a small Leper Hospital. Dr. Gauld was invalided home in 1881. Dr. Lyall, his successor, ten years ago built a fourth home for the medical work, with 230 beds, near which stands the W.M.A. Hospital, with 100 beds; the two had 16,000 patients in 1912-1913. In 1863 ours was the only hospital in the Swatow region, including Hakkaland. Now, besides our own hospitals in Swatow, Wukungfu, Swabue, Chaochowfu, Samhopa, soon to be supplemented by one at Shanghang, there are American Baptist Hospitals at Kak-chieh (opposite Swatow), Kieh-yang and Chao-yang (Tie-ie), and a Hospital of the Basel Mission at Kia-eng City. 'When the Baptist Mission has completed its programme' (new hospitals are proposed for Ho-pho and Ng-kng) Dr. Lyall says that 'the Swatow region will be better supplied with Mission hospitals than, so far as I know, any other part of China.'

A busy year, Dr. Lyall reports; epidemics in spring and summer—plague, cholera, and dengue fever. 'During three of the summer months there was in our two hospitals' (the General Hospital and the W.M.A. Hospital) 'a daily average of 400 or more under treatment.' Dr. Wight was with Dr. Lyall in Swatow while Dr. Whyte was at home, Dr. Sam (long Dr. Lyall's chief assistant) being in charge of the Chaochowfu Hospital. Dr. Whyte has now returned to Swatow, and Dr. Wight is home on furlough.

The Canton Republican authorities issued instructions that medical students, as a condition of receiving Government recognition as doctors, should pass examinations in a long list of subjects, in which the Mission doctors could not possibly find time to prepare their students—if, indeed, students anywhere in China have obtained the requisite training. If these regulations had come into force, Mission hospital students, though quite competent to do reasonably good work in ordinary practice, would have had no legal standing as doctors. But the rebellion in the South broke out, and when it was quelled the regulations were not renewed.

The hospital preacher, Mr. Ng Siu-teng, formerly one of the Swatow pastors, has been assisted in the morning and evening services by the missionaries and the hospital assistants and students. The Inquirers' Class has had 78 on its roll, patients who during the year have applied for baptism. (In the W.M.A. Hospital 94 applied for baptism.) A considerable number of the patients attend services in their own districts when they go home. 'My own opinion is,' Dr. Lyall says, 'that our hospitals are as fruitful in spiritual results now as in former years.'

Dr. Lyall records thanks to the foreign and the Chinese communities for generous donations, and to Mr. Tshu Sok-hua and his sister, Miss Tshu Sok-che, for putting the water into the two hospitals at their own cost.

The Anglo-Chinese College.—The College, in the care of Mr.

Wallace and Mr. Edmunds, is full with 82 students, applicants having to be refused. 'The best year the College has had, both as to numbers and quality of students,' Mr. Wallace reports. Eighteen pupils were in the preparatory class, 57 in the Middle department, and there were seven seniors.

A year ago donations were invited from the Chinese for a new block, with accommodation for forty or fifty more students, the class-rooms and the dining-room being large enough to allow of this increase. The sum asked for was \$8,000, and the appeal was signed by several influential men, headed by the Chairman of the Chamber of Commerce, who himself gave \$500, besides collecting \$1,500. \$5,000 have been subscribed, and there is the prospect of further gifts. The new building has been begun, and is expected to be ready in the summer of this year, to be opened (it is hoped) without debt.

On the last Sunday of October one of the best students was baptised—during his whole course 'a boy of a particularly good spirit,' latterly an active member of the College Y.M.C.A. His elder brother was one of those who gathered subscriptions from Chinese merchants towards the cost of erecting the College. This lad is, however, the first member of the family to become a Christian. The first of the graduate class of 1911, who went from the College to the Soochow University, was baptised in Soochow earlier in the year. He was making his way towards this goal in the latter part of his College course in Swatow.

The College Y.M.C.A. has been doing good work through the year. The leaders of Bible Study Circles have been formed into a class, and they asked me to meet with them once a week to go over the passages to be read during the week. This has proved a most interesting piece of work, the hour allotted for it always found too short. It affords an opportunity for the frank discussion of difficulties, of which they are not slow to avail themselves, and hoary problems with familiar faces make their appearance. There may be greater results from such hours of conference than from many formal addresses.

The pupils' fees have met almost all the College expenses, even though there has been considerable outlay in repairs and alterations. The head teacher of Chinese left a year ago for an official appointment. Mr. Liao Ting-kuei has taken his place. Football is a popular game, and the new game of volley-ball has also caught on. The annual sports, in spite of very unpleasant weather, attracted large numbers of the general public and of boys from other schools.

The Middle School.—Mr. Paton reports 36 boys on the roll. He has four Chinese assistants: two in residence and two visiting masters, a drill master and a teacher of Mandarin. The junior resident master has had to resign in bad health—'an excellent teacher.' Mrs. Paton and Mr. Gibson have given great help in the teaching of English.

The curriculum is now so arranged as to be in line with the work of the Anglo-Chinese College. 'The pupils taking English read for

the first two years the subjects of the Higher Primary School, and for the next two years the subjects of the Middle School proper (Government standard). They then pass into the Anglo-Chinese College as students of its third year, and finish after reading two years there. Pupils not learning English pay \$5 a year, those who take English \$15. But if they complete the course of six years they get back \$30. The year is now divided into three terms, and there are two class examinations in each term. The work is therefore exacting, the pupils being kept close at study from 8.30 A.M. till 5 P.M., with an interval of an hour and a-half. 'The boys are fond of their lessons. Indeed, I have often had to drive some of them out to the playground. Many of the lads are keen on the study of English, and waylay me at every opportunity to ask the meaning of some word.'

Eighteen of the boys are Church members in full standing, and several others are applying for admission to the Church. In the course of the summer, four lads attended a Y.M.C.A. Conference at the Anglo-Chinese College, and after that the Middle School boys formed themselves into a branch of the Y.M.C.A. Except for outbreaks of beri-beri and dengue fever, the health of the school has been good. The anniversary of the establishment of the Republic (October 10) was a national holiday, spent by the boys in a visit, along with Mr. Paton, to the works of the Swatow Electric Light Company, and in tea and games.

Mr. Chung, the Christian Commissioner of Education for the Province of Kuangtung, offered to admit Mission schools to Government recognition. But the Southern revolt against Yuan Shih-kai broke out. Mr. Chung had to flee, and though the revolt was quelled reactionary officials have succeeded those previously in office, and the Mission schools are still left without the right to send their pupils up to the Civil Service examinations.

The Primary Schools.—There are 40 Boys' and 32 Girls' Primary Schools, with 667 boys and 497 girls on the rolls. The Primary Schools, Dr. Gibson says, 'are now practically under the guidance of a Committee of Presbytery. We begin to see our way somewhat clearly to a well-equipped and closely-linked scheme of education in Infants' Schools, Lower Primary, Higher Primary, and Middle Schools, linking on to the Theological College and the Anglo-Chinese College.'

II. CHAOCHOWFU.

The Mission Staff.—Rev. T. W. Douglas James, B.A., and Mrs. James; Dr. Cousland¹ and Mrs. Cousland; Dr. Wight; Miss Wells; Miss Paton.

Chaochowfu (250,000 inhabitants) is the seat of a Governor, within whose jurisdiction lie the districts of Swatow, Chaochowfu, the Hakka

¹ Dr. Cousland is lent to the China Medical Missionary Association as its Editorial Secretary; his main work is the translation and publication of standard medical works.

fields, and Swabue; total population, 11,000,000. Early missionary visits were brief and stormy. In 1888 Dr. Cousland settled in the city.

Ordained Chinese Ministers.—Revs. Heng Liet-kip of Chaochowfu, and Sng Ui-bun, of Peh-tsui-ou.

The City Church.—Mr. Douglas James gave some time last year to visiting Swatow stations. November and December he spent in Swabue, Mr. Sutherland being at home on furlough.

The Chaochowfu Congregation, he reports, has been greatly strengthened by the accession of several Chinese Christian doctors, trained in the Mission hospital, who have opened Western dispensaries in Chaochowfu since the Revolution, and who 'are becoming the most substantial element in the Congregation.'¹ These young doctors assist Mr. Heng Liet-kip and the hospital colporteur in the Sunday afternoon, preaching in the Mission hall, in the heart of the city. Mr. Heng intends this year to resign his pastorate, because of advancing years, and 'after many years of faithful service.'

Visiting the Stations.—A typical visit to a country station is described by Mr. James: 'I spend a long week-end at the chapel in order to visit the members of the Congregation. At the 10 o'clock Sunday morning service I administer Communion, followed by an examination of catechumens, conducted by the preacher. Then comes an office-bearers' meeting, generally two deacons and a preacher, to discuss the cases of those examined, much depending on the deacons' report of the candidate's home-life and reputation. We consider also the cases of members under suspension for opium-eating, gambling, non-attendance, or other reasons. After lunch comes the afternoon service beginning at 2 o'clock, the sermon given by the preacher, and then I follow with the Baptismal service. My first baptism was of a youth who was going to study medicine in Nanking and wished first to enter the Church.'

Of the four stations under the Chaochowfu missionary, Mr James reports: The Liu-ng Congregation increases in numbers. Its members come from a number of different villages. Local difficulties interfere with a due observance of the Lord's Day. Tng-ou had a 'case' six years ago, resulting in many withdrawals, from which it has not yet recovered. Liau-khau has opened a primary school. E-tng has a good work going on amongst the women of the place. The Peh-tsui-ou pastorate had a young Minister ordained in February 1913, 'eager and diligent both in preaching and visitation.'

Of station visiting and the care of Congregations and the evangelising which are its objects, Mr. James says, 'It is the fundamental part of our work. The preachers need the guidance and impetus which the missionary's visit may give. For Congregations

¹ A somewhat 'heady' section in the city church (young men chiefly) runs a newspaper of its own, 'lacking in restraint.' They are impatient of foreign control, but Mr. James believes they may yet be harnessed for vigorous and good work. The movement is a sign of the new time in China.

not included in pastorates, the missionary's visit is the only opportunity for the dispensing of the Sacraments. If his visits are infrequent the Lord's Supper comes too seldom, and the training of catechumens becomes less effective because they are examined only at irregular and distant intervals.

But, in spite of these serious drawbacks to the spiritual nurture of the Churches, they do grow in Christian character. 'For the most part these peasants are illiterate, hard-working, and very poor. They are thinly scattered among a mass of non-Christians, and they are continually in the closest touch with heathenism. Yet they remain faithful. I have found much to encourage and inspire in what I have seen of the work. I have not ceased to rejoice in the Church which is raised up here, a living monument of the Grace of God.'

Book Selling.—At the Chinese New Year (early in February 1913) Mr. Steele, Mr. Paton, and Mr. Gibson came up from Swatow to join Mr. James in a book-selling campaign in the streets of the city, crowded with holiday-makers. They halted here and there, against the closed shutters of a shop or at a street corner, preaching, selling Gospels and wall calendars, and giving away illustrated leaflets and pamphlets; one of the pamphlets a good evangelistic tract, 'Only One God.' The calendars gave both the Chinese and the Western dates. The people were good-tempered and bought freely. In three days more than a thousand Gospels and many calendars were sold. 'There is now an eager desire to hear all we (foreigners) have to say.' Since then Mr. James has often gone to various parts of the city and into places outside selling Christian literature.

'In one of our stations I stayed a week, taking services on Sunday, and selling books in that and other villages on other days—300 Gospels thus disposed of. Books are sold at cost price, or less, and the folk laugh and say, "Evidently you are not making money at this." We reply, "No, we want to publish the Good News."' Mr. James is somewhat doubtful as to whether this distribution of Christian literature, bought or accepted merely out of curiosity, does much real good. Selling among the crowds of a big city may be of value, he thinks. But in the villages books are perhaps mostly of use 'as a means of opening conversation or of following up a favourable opening otherwise obtained.'

The Medical Work.—In-patients, 894; out-patients (including 102 seen in their own homes), 2,824; operations, general and eye, 345; obstetric and gynæcological, 32; dental, 132; operations under anæsthetics, 50; hospital beds, 92; cost to the Mission funds, £93.

When Dr. Whyte came home in the beginning of 1913, Dr. Wight went down to Swatow to be with Dr. Lyall. Since then the Chaochowfu Hospital has been in charge of Mr. Lim-khi ('Dr. Sam,' long the trusted assistant in the Swatow Hospital), 'a

man earnest in Christian work,' Dr. Wight reports, 'as well as a capable doctor.'¹

The in-patients were more numerous than in 1912, that year having been much disturbed by fighting and distressed by floods and pestilences. The out-patients have decreased considerably, 'partly due to the opening of the Red Cross Hospital inside the city, under the late Mission Hospital assistant, Siau Hui-tong, who has a great reputation. A large number of people in the city who formerly might have come to our hospital outside the South Gate now go to the Red Cross Hospital. But there also full advantage is being taken of the splendid opportunities of preaching the Gospel. For a similar reason there has been a diminution in the out-calls to patients in their homes, many calls going to the Red Cross Hospital that would have come to us; and, unfortunately, this touches us financially, as it means fewer fees.' Dr. Sam, the hospital preacher (also a keen man), the two W.M.A. ladies, and the Biblewomen have been zealous in the hospital services, and in teaching the patients. Dr. Sam has also been most helpful in the work of the City Church.

Hopeful proposals for co-operation in the Chaochowfu medical work between our Mission and that of the American Baptists are under discussion; the scope of the discussion being now, indeed, widened by a suggestion that the aim should be co-operation in the Mission medical work of the whole Swatow and Hakka region.

III. SWABUE.—THE YOUNG PEOPLE'S FIELD.

The Mission Staff.—Rev. David Sutherland and Mrs. Sutherland; Dr. R. Chalmers and Mrs. Chalmers.

To Swabue (10,000 inhabitants) Mr. Sutherland went out in 1898. The Mission is supported by the young men and women in Fellowships, Christian Endeavour Societies, Guilds, Literary Societies, Ministers' Bible Classes not connected with Sunday Schools, and also those not belonging to any Society.

Ordained Chinese Minister.—Rev. Phe Chek-li, of Tua-ua.

Mr. Sutherland is at home on furlough. Mr. Douglas James spent two months beside Dr. Chalmers in the end of 1913.

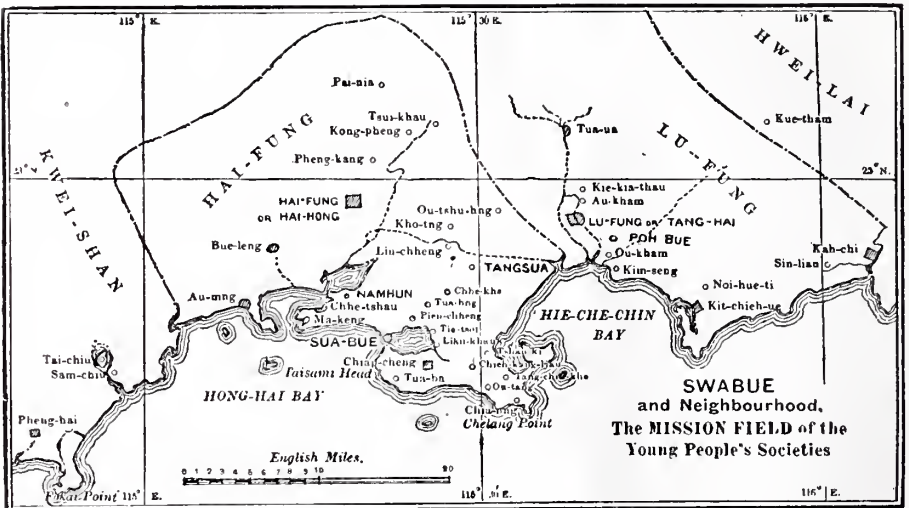
The late Swabue Pastor.—A destructive typhoon last September swept over the Swabue district, causing great loss of life and property in towns and villages along the coast, destroying crops, tearing up huge banyan trees, damaging most of our Swabue chapels. Worst of all for the Church is the loss of the Swabue pastor. On his way to Swatow to attend his first Presbytery as an ordained minister, he went down with the steam launch which foundered in the storm.

Mr. Tan Hai-tien had done good work as headmaster of the Swabue Boys' Boarding School, and was called last summer to the Swabue church

¹ Dr. Wight went up to Chaochowfu at the end of each month to pay wages and see how things were going on. But while Mr. James was at Swatow and Swabue the only missionaries resident in the city were Misses Gillhespy and Paton, Miss Wells being on furlough.

—a three months' pastorate only; 'a vigorous and energetic preacher and pastor.' He has left five children. The Congregation was much attached to him, and paid his stipend to his widow until the spring of 1914. Till his place can be filled the office-bearers and school teachers are conducting the services.

Chiapcheng.—A small Church membership but many adherents, and so their new chapel is large. It has two wings ('stretched-out hands,' the Chinese call them), which will serve for a boys' school and a girls' school. Unfortunately 'the neighbours are hostile. The man who sold the chapel site dare not show his face in its vicinity. In the old meeting house worship was interrupted and violence threatened if the gong were sounded, and for some weeks the place was closed.' Part of the chapel land has been seized. The brethren are disturbed in their minds; and they have no preacher to lead them into stronger and clearer faith. An old man is in charge, devout and loyal, but uneducated.



The Boys' Boarding School is doing well. Of last year's finishing class of seven, two went to the Swatow Anglo-Chinese College, one to the Theological College, one became a medical student, three are teaching in primary schools and may by-and-by go on to the Theological College.

The boys leaving now all desire to become preachers, but some of them are too young yet for the College, and Mr. Sutherland wants to add a year to the school curriculum. But that requires a second ministerial missionary for Swabue. 'I am impressed with Mr. Sutherland's organisation of the school and with its success,' Mr. James says. 'This has not been attained except by resolute labour. He has only been able to teach in the school by hurrying back from his visits to the stations. The boys play the new game, Volley Ball, which does not require a large ground and can be played at the school, as well as football, which is played in a field outside. The School Christian Endeavour Society meets regularly for prayer and Bible study.'



NAOGAON POND : THE VILLAGE WATER SUPPLY



PACKING TEA



SOA-THAU-SIA : THE OLD CHURCH, YUNGCHUN DISTRICT.



TEMPLE OF GOD OF CHINCHEW CITY

The Country Stations.—Illiterate peasants most of the people are, by whom the Christian message is not easy of apprehension. Even children in Christian homes, unless they attend the Mission schools, grow up with little Christian knowledge: hence hindrances to rapid advance, aggravated by the small proportion of women in the churches, a fact calling urgently for W.M.A. workers.

Bueleng has its 'case' still unsettled. The villagers wanted a school, but objected to Sunday services and seized the chapel. *Tangsua* Congregation holds well together, in spite of typhoon losses, the want of a preacher, and the school therefore closed. 'Some people, eager and warm-hearted, attend from a village nestling in the quiet of the hills, which it takes three hours to reach, two ferries to be crossed on the way. An old Confucian scholar who has become a Christian opened a school there, and the school house is used for worship. They have no preacher, but two youths of seventeen years who were applicants for baptism surprised me by their preparedness.'

Hai-Hong, the district city, should have, by-and-by, an important congregation. It is usually impossible at first to get land or houses inside the walls of a city; and the Hai-Hong Chapel is on the outskirts; not a good position.

A Government Middle School has been set up in this place. 'The authorities are very civil. Two teachers, Cantonese, who do not know the local dialect, attended service on Sunday. They know English well, and though they are not Christians they are interested in the Bible.'

The early *Kong-Pheng* worshippers went long distances to church. They are negotiating now for a site for a new church.

The Medical Work.—In-patients, 595; out-patients, 4,066 (including 880 seen in their own homes and on itinerations); total individual patients, 4,661; operations, general and eye, 229, obstetric and gynaecological, 31, dental, 70; vaccinations, inoculations and injections for plague and malaria, 150; operations with anæsthetics, 114; hospital beds, 60. The hospital cost the Mission £73.

Ten days' medical itineration in the country last summer brought increased numbers to the hospital. An old hospital student was secured as assistant, and he and the seven students have worked well.

The Republican authorities propose to institute medical examinations which all who mean to go into private practice on Western lines are to be required to pass. No busy Mission doctor can prepare his students for these examinations. It will soon be in our Mission hospitals in China, as in Formosa under similar Japanese regulations—graduates from recognised medical colleges, at considerable salaries, the only native helpers of the Mission doctors.

A cholera epidemic broke out in the early autumn. Dr. Chalmers went about untiringly from village to village all over his district during the six weeks of the epidemic, and was able to save

a large proportion of those attacked, 'some with intravenous saline infusion;' gaining thus a helpful reputation.

In the evangelistic work Mr. and Mrs. Sutherland and the hospital students give continual help. The preacher is diligent; the matron bright and keen, teaching the women-patients to read and to repeat hymns. Women come to the hospital in increasing numbers, a gratifying sign of growing confidence.

Another proof of growing appreciation is an increase in local donations. A statement of the hospital work was sent round to the merchants and gentry, followed by a book for entering subscriptions, more than double the previous year's donations being thus secured.

The Swabue Hospital has many friends at home amongst the young men and women of the Church. Dr. Chalmers thanks all those who sent him useful gifts—'soap, bandages, quilts, mackintosh sheeting, bed-covers, Christmas gifts for the children, etc., etc.'—a gratitude which confidently trusts to a continuance of this generous interest.

THE HAKKA COUNTRY.

I. WUKINGFU, SOUTH HAKKALAND.

(Inland from Swatow.)

The Mission Staff.—Rev. Murdo C. Mackenzie and Mrs. Mackenzie; Rev. W. B. Paton, M.A., and Mrs. Paton; Rev. D. B. Mellis-Smith, B.A.,¹ and Mrs. Mellis-Smith; Dr. Norman B. Stewart and Mrs. Stewart; Misses Balmer, Probst, and Starkey.

Ordained Chinese Ministers.—Revs. Phang Khi-fung (College Tutor), Tshai Yung (Assistant Tutor), Phang Tshiung, of Wukingfu; Tsen Mien-lu, of Thong-hang; Liu Pau-nyen, of Ho-pho; Chhin Tet-Chin, late of Hothien.

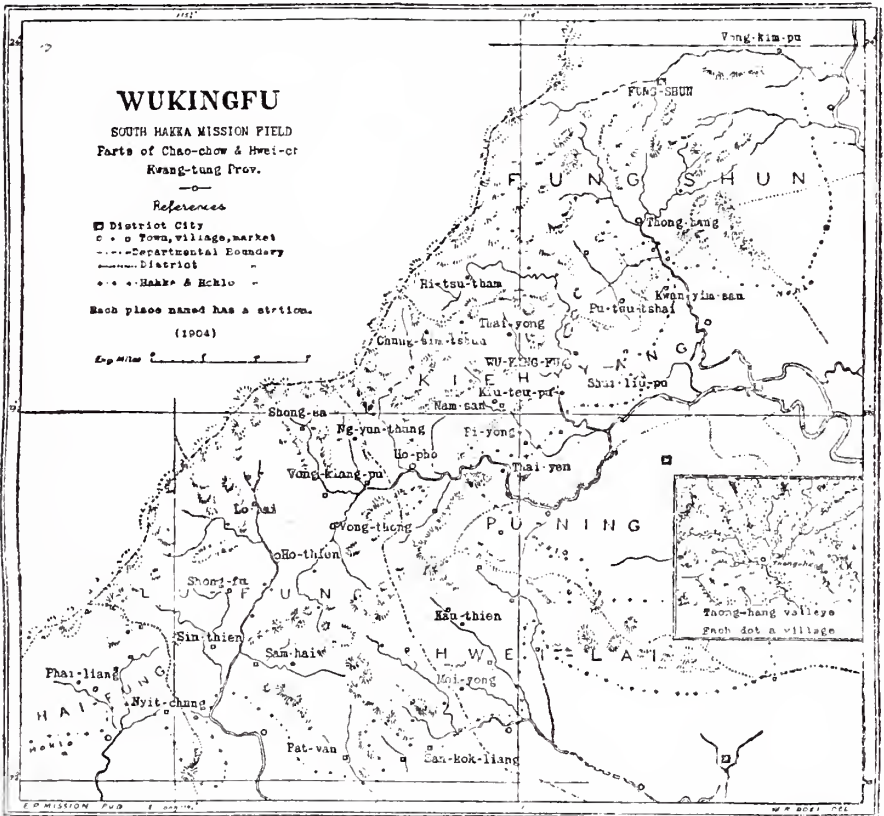
In Ho-pho work was begun by the Swatow missionaries in 1871. A missionary to the Hakkas was appointed in 1877. In 1882 Wukingfu became the Hakka centre—a cluster of villages (population 5,000).

The Growth of the Church.—The 39 baptised adults and the 17 young folk, baptised in infancy and now received to Communion, were nearly balanced by 49 losses through death and otherwise; the net increase 7. The Thong-hang pastorate a year before had 31 adult baptisms; last year only 2; a decrease due to plague and clan feuds. An undermanned centre made much visitation of

¹ Mr. Mellis-Smith is to be transferred to Shanghang when Mr. Mackenzie returns from furlough in the autumn of 1914. The vacancy thus created in Wukingfu will be filled up so soon as a man can be found.

country stations impossible—always necessary if the harvest is to be gathered in.

On the other hand, the ordained pastors render much real help in visiting country stations. Here and there among the hills are small villages, wholly Christian. 'Vong-thong has such a press of worshippers,' Mr. Paton reports, 'that the erection of a larger church has been undertaken'—a progress largely due to one earnest and enthusiastic man, still in the spirit of the revival of three years ago. And there is a hopeful proposal to erect a new pastorate in the south-west corner of the Hakka field.



Two venerable Hakka Christians passed away last year. One of them, the widow of Shai-pak, was almost 100 years old. She and her husband invited the missionaries to enter Wukingfu. Her son is the Thong-hang pastor. The other veteran, also a woman, has been in the employment of the Mission for many years.

The Hakka Church, Mr. Mackenzie says, is acquiring 'a new self-consciousness and sense of responsibility, recognising that it has a real place in the national life,' and is called on to dispense to others gifts it has had from God. The preachers are

sharers in the quickened evangelistic zeal. There is in the Church a growing interest in Bible Study and in general Christian literature. There is a splendid opening for 'a sanctified press' everywhere in the Republic; if only the Christian Literature Societies could command for the multiplication of good books the help of capable men from all the Missions.

In Hakkaland there has been no limitation of the religious liberty guaranteed by the Republic so soon as it was established—a liberty well earned by the courage and zeal with which Chinese Christians threw themselves into the cause of the Revolution. 'During the Manchu régime Christians were banned as traitors to their country. But Christian schools are no longer discriminated against, and the only restriction, so far as I know, is that preachers of religion are not allowed to vote for parliamentary candidates. They are advised not to take part or share in politics, but to attend to their church duties.' (The restriction applies to Buddhist and Confucian preachers also.)

The Theological College.—There were nine students at the beginning of the year, but the two North Hakka men had to leave on account of illness. Few young men seem ready to offer themselves for the preacher's life. Medicine, a much more profitable profession, attracts a larger number of candidates than the hospital can use. Unfortunately, a preacher's salary is still, in the face of higher prices all round, less than a reasonable living wage.

The Assistant Tutor, Mr. Tshai Yung, formerly the Ho-pho pastor, is a man of spiritual force, intellectual gifts, high Christian character, and great energy. His appointment sets Mr. Phang Khi-fung free for much evangelistic work amongst the churches, a work greatly needed and on which his heart is set.

The Mission Schools.—Fifty-two boys in the High School, 7 of them Church members. Of those who finished this year 4 are Church members and 2 are catechumens. The school building is poor, but additions and alterations now being effected will render efficient work much easier.

One old High School boy is at Soochow University; another is at Peking University, hoping to win a Government scholarship which would give him two years' education in America. 'This lad,' Mr. Paton says, 'writes to me in English that he has been studying this year such books as Myers' "Modern History," Ransome's "College Chemistry," Hawke's "Higher Algebra," and reading in English literature "A Tale of Two Cities," Tennyson's Poems, "The Merchant of Venice," and "Ivanhoe"—a happy proof of the thorough grounding he had in Wukingfu, though Mr. Paton would like to see the High School (which is in his care) reaching a higher standard still.

There are 23 Primary Boys' Schools with 344 pupils. The upkeep of all the Mission schools cost (salaries, etc.) £150, of which £110 was met by fees. Here, as in the other Mission districts, good teachers are not to be easily secured.

A Teachers' Summer School, to which twenty teachers came, was held for a week in Wukingfu; lectures given by the College Tutors, the Wukingfu pastor, and the High School headmaster, on such subjects as 'The Responsibility of the Teacher's Office' and 'Methods of School Management.' The teachers were encouraged freely to discuss all school questions. The short session was helpful, and this is likely to be an annual fixture.

The Medical Work.—In-patients, 823; out-patients, 3,542 (including 535 seen in their own homes and on itinerations); total individual patients, 4,365; operations, general and eye 320, obstetric and gynæcological 12; dental 81; vaccinations, inoculations and injections, 2,267; operations under anæsthetics, 37; hospital beds, 70. The hospital cost the Mission £193.

The Hospital has been in charge of A-ship, who was trained by Dr. Riddel, and has before done good work in the same capacity. Dr. Stewart, mainly busy during the year with the acquisition of the language, notes a large increase in out-patients, and a throng of successful anti-plague inoculations over a wide area. Inoculation had had good results in the previous year, and the people pressed to be again safeguarded. No preacher can be spared from the stations for the hospital, but much evangelistic work has been done by voluntary workers.

The Printing Press—The Press has turned out St. Luke's Gospel and a New Testament Catechism in Romanised Hakka and 1,000 of the Church Hymn-book in character, besides much miscellaneous matter.

The Condition of the Hakka Field.—Two of the stations, Kwan-yim-san and Thonghang, have been much disturbed by clan feuds. The 'Red' and the 'White' flags had much fighting at Kwan-yim-san. 'The chapel was used as a fort; watch towers erected on the roof, holes made in the walls from which to fire on the enemy, and the idols set up in the porch to bestow their blessing upon the enterprise!' The soldiers, who were sent up from Swatow to stop the disturbance, took possession of the chapel, destroyed its furniture and plundered the preacher's rooms—he being away ill at the time.

The general political situation is still unsettled. The proposal to make Confucianism the State religion has been set aside. But some of the new officials have no sympathy with real reform. The Canton Commissioner of Education a year ago, himself a Christian, offered recognition to Mission Schools on easy terms. But in the revolt of the South against Yuan Shih-kai he had to seek safety in flight. The revolt was suppressed, but the new Educational Commissioner is not renewing the friendly offer. The new Viceroy of the province has taken a melancholy backward step. He has openly petitioned Peking for leave to re-open gambling dens and houses of ill fame in Canton. But, spite of disquieting symptoms, the door is yet wide open for the Christian message. 'But so few are willing to rally to the Captain's summons. "Whom shall I send? Who will go for ME?"'

Christian Giving.—The total givings of the Mission Church in the whole Hakka field, North and South, amounted to £285, an average per communicant member of 4s. 3d.; nearly half the average contributions in the other Chinese churches of the Mission. A September typhoon destroyed one of the country chapels and greatly damaged another; a tax on the liberality of the congregations.

II. SAMHOPA, NORTH HAKKALAND.

The Mission Staff.—Rev. R. W. R. Rentoul, B.A.; Dr. McPhun.

Samhopa (population 10,000) became the North Hakka centre in 1902. The North Hakka district covers 10,000 square miles (population 1,000,000), partly in Kwangtung Province, partly in Fukien.

Growth of the Church.—In the stations connected with Samhopa and Shanghang there were 39 adult baptisms during the year, and a net increase of communicant members of 23.

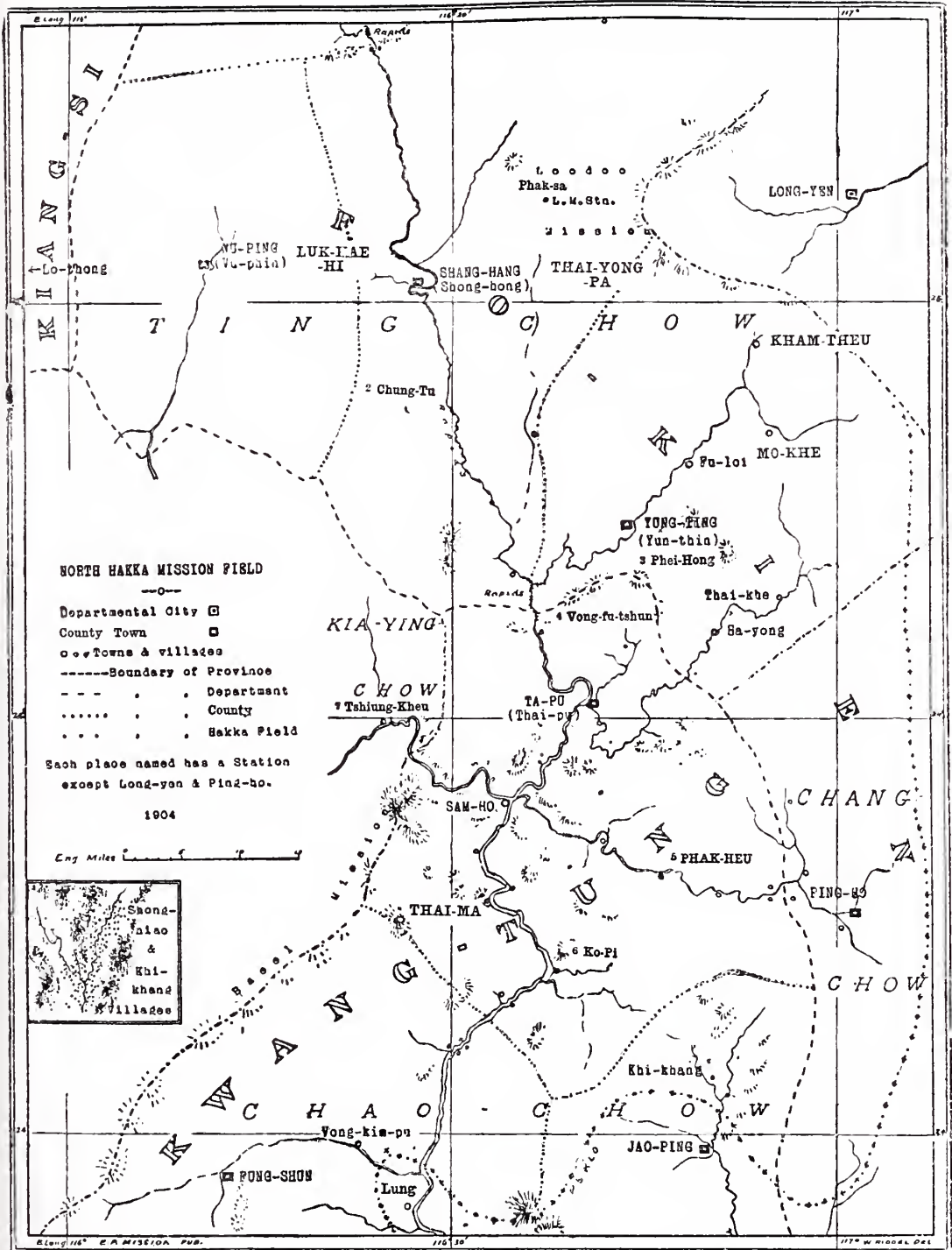
The examination of catechumens and the adult baptisms were the work of the Wukungfu College tutor and the Wukungfu pastor, who have been visiting North Hakka stations. It will now be possible to cultivate the North Hakka field more effectively, with Mr. Rentoul past his language examinations, and Mr. Mellis-Smith soon going up to Shanghang.

The Stations.—Two new stations were opened in 1913—Kopi and Lufung. From Lufung, six miles south of Shanghang, near the river, the worshippers used to come to Shanghang on Sundays—too far for the women and the children. A Chinese scholar, a man of keen intellect, lives there—years ago a bitter opponent of Christianity, but now an earnest Christian. Lufung is the centre of a populous district. ‘Two other places,’ Dr. McPhun says, ‘are clamouring to have meeting places opened and preachers sent to them. Shall we do it?’ *The Home Church must answer this and many other similar urgent requests from the Field.* The North Hakka preachers had a fortnight’s teaching in Samhopa last September from the Wukungfu College tutor—a course of study of real helpfulness.

Educational Work.—The Samhopa Middle School has 31 pupils, two of whom have gone to Canton to study medicine, while six, having finished the school course, go out as teachers. English and arithmetic have been taught by Mr. Rentoul, who is now in charge of the school.

There are nine primary schools, with 127 pupils.

The Medical Work.—In-patients, 156; out-patients, 2,131, besides ‘many’ seen by Dr. McPhun on itinerations.



III. SHANGHANG, NORTH HAKKALAND.¹

The Missionary.—Dr. W. Chalmers Dale.

The whole Hakka district was for many years worked from Wukingfu. In 1902 Samhopa became the centre for the northern Hakka field, a district of 10,000 square miles. And now a second North Hakka centre has been formed, Shanghang, a town of 30,000 inhabitants. The American Mennonite Baptists have a missionary and his wife stationed in Shanghang. A friendly division of the field should be easily effected. Seventy miles higher up the Han River is Ting-chow, a station of the London Missionary Society.

The young doctor will be able this year to do some dispensary work with one or two beds for urgent cases, though the language—a Hakka dialect considerably different even from that of Samhopa—will still be a large demand on him. Like most of our missionaries, at one time or other, he has to be a clerk of works as well while the Mission house is being built, meanwhile occupying three rooms of a Chinese house at a rent of one dollar (two shillings) monthly.

The Mission compound is just inside the city walls, immediately outside which is the river. There is a Christian doctor, an old hospital student, in practice in Shanghang. 'He secured permission from the city authorities to erect an apparatus on the wall for hauling up water and river sand. To do this they had to remove a good many bricks from one of the battlements, but the townpeople were quite willing. Four or five men and women were set to work in the river, getting minute stones, almost like fine shingle, and carrying them to the foot of the wall, where they are hauled up by a rope and pulley in baskets, and then carried to where the lime and stones are being mixed. Here seven or eight men are busy doing the mixing. It is this stuff of which the house walls are to be built.' The foundations are to rest on the rock.

It is safe to say that a very few years ago fengshui (good luck) and the guardian dragon beneath the river would have been requisitioned as opponents of this meddling with the city walls and the river bed. Now the people are quite willing!

FORMOSA.

Including the three centres Tainan, Takow, and Shoka or Chianghoa.

THE CHILDREN'S MISSION.

Formosa ('the beautiful isle'), twice the size of Wales, 100 miles across from Fukien, ceded by China to Japan in 1895, has 3,000,000 Chinese, mainly from the Amoy region. The aboriginal tribes at the

¹ Shanghang is the postal name of the town, not (as we have been wont to write it) Shonghong. It is desirable to use the postal name.

base of the lofty mountain range running from north to south accepted Chinese civilisation and speech. The savage tribes in the mountain valleys (120,000 in number) are now being brought under Japanese rule.¹ The Canadian Presbyterian Mission occupies the northern third of the island (population 1,000,000); our own Mission works in Mid Formosa and South Formosa (population 2,000,000). The Japanese Presbyterian Church has several ordained pastors working amongst the 100,000 Japanese. Our first Formosa missionary, Dr. J. L. Maxwell, sen., settled there in 1865.

I. TAINAN.

The Mission Staff.—Rev. Wm. Campbell, F.R.G.S., and Mrs. Campbell; Rev. Thomas Barclay, M.A.; Rev. Duncan Ferguson, M.A., and Mrs. Ferguson; Rev. Andrew Bonar Nielson, M.A.; Rev. W. E. Montgomery, B.D., and Mrs. Montgomery; Rev. Edward Band, B.A.;² Dr. J. L. Maxwell, jun., and Mrs. Maxwell; Dr. G. Gushue-Taylor and Mrs. Gushue-Taylor; Misses Barnett, Lloyd, and Reive; Miss Alice Fullerton (hospital nurse).³

Ordained Chinese Ministers.—Revs. Lau Tsun-sin, of Bak-sa; Ko Kim-seng, of Tainan; Lim Ien-sin, of Tangkang; and Ng Chi-seng, late of Lam-a-Khe.

The Mission Educational Work.—Mr. Campbell's Report for 1913 is an interesting discussion of Mission educational requirements and institutions.

The bulk of the Church membership in Formosa consists of small farmers unable to afford more than an elementary education for their boys. Few Christian Chinese in the island, except doctors or sellers of Western medicines, could send their sons to Colleges in Taipeh (the capital of Formosa) or Hong Kong or Japan. Probably less than a fourth of the eighty boys in the Middle School could keep on in school for several years more, and the Mission has to support the lads in the Theological College during their College curriculum. 'Still we do have a number of Church people who might easily give a liberal education to their children, and who would be very glad if the Mission could make arrangements for this,' so as to avoid the moral risks of a higher education outside of the island.⁴

Non-Christian Chinese in the north of the island early in 1913 offered to contribute large sums to equip an advanced High School for their sons.

¹ The Committee has asked the Dutch Reformed Church if it could now resume Mission work among the very people to whom it carried the Gospel 250 years ago.

² Mr. Band is in Japan acquiring the Japanese language, which for his future work (the Principalship of the Mission High School) it is of growing importance he should know, as well as be able to speak the Chinese vernacular.

³ Miss Margaret S. Campbell is a much-valued honorary worker.

⁴ For the sons of well-to-do Christians, and for lads from non-Christian homes whose parents would prefer to send them to a Christian school, because of its moral atmosphere, the new advanced Mission High School is intended. (See farther on.)

The proposal was abandoned, because they were told that their gifts would be welcomed, but that the Japanese authorities must have entire control of school buildings, teachers, and curriculum.

The new Tainan High School is ultimately to have room for five hundred boarders, and in an eight years' course will bring them on to University entrance standard. Difficulties have cropped up as to the kind of appeal for outside Chinese help the Japanese authorities will allow. But these are certain to be overcome.¹ Towards the Committee's grant our Westminster College students are to make during 1914 an interesting contribution. The new buildings will include a large hall. The students are to plead in congregations throughout the Church for the cost of the hall, which will bear a name reminiscent of their effort, 'The Westminster Hall.'

The present Middle School building (valued at £2,000) may, perhaps, find a place in the final equipment of the new school; and the present Theological College may also be thus used, if it be found possible, as Dr. Mott strongly urged when he met the Executive in October, to establish one strong, well-manned Theological College in a central position in the island for the Canadian Presbyterian Mission and our own—now happily united in one Synod governing one Formosa Presbyterian Church.

The Canadian Mission had resolved to build a new Theological College in Taipeh, too far north, it was felt, to become a Union College. But there is considerable hesitation about carrying out that intention, and our own missionaries have been asked by the Committee to approach the Canadian brethren with a view to a serious reconsideration of the question. 'Two weak institutions,' Mr. Campbell says, 'can never meet the crying needs of Formosa.' The usual teaching staff of a Theological College in Japan, with twenty or thirty students, is three foreign missionaries and three Japanese ordained ministers. The argument for a Union College, adequately staffed, is overwhelming.

The matter has again been urged on both Missions in an interesting and impressive manner. Mr. Campbell was in Japan last April, putting his Amoy Dictionary² through the press, when the Formosa Synod met. 'The most interesting problem before the Synod,' a Canadian missionary told him, 'was raised by your own Tainan pastor, who gave a splendid speech on the need of a Union Theological College, and pled with the

¹ Non-Christian Chinese promised to raise half (£6,000) of the estimated cost of the buildings, 'a striking challenge,' Mr. Campbell says, 'whose uniqueness impressed our native brethren.' The Tainan pastor, Mr. Ko Kim-seng, by visiting the churches has already secured subscriptions amounting to £1,500 of the £2,000 they undertook to provide. The outside Chinese have bought an admirable site for the new school. Since these lines were printed the missionaries have reported that the Japanese authorities have forbidden the non-Christian Chinese to subscribe to the new school. The school will still be proceeded with, but on a modified scale. It is absolutely necessary to provide a High School education with Christian influences and Christian teaching if the brighter boys from Christian homes are to be kept hold of for Christ.

² A beautifully printed volume of more than 1,000 pages, giving in Chinese characters 10,000 Amoy words and the meanings in Romanised Amoy, with a number of valuable appendices, already in large demand—the work of Mr. Campbell's scanty leisure during the last seven years. It is sold to foreigners at the low price of 6s.; to natives for 5s.



CHONG-A, THE CHANGPU MISSION MESSENGER
FOR 17 YEARS



CHONG-A'S HOUSE



JAPANESE POST OFFICE, KAGI, FORMOSA



KAGI CHURCH
(A new church is about to be built)

foreigners to reconsider the matter. Our new Moderator (your own senior pastor) declared that the native Church had done its share in the union of the Church in Formosa, but it could never be called a real union till the two Colleges for the training of preachers were united. It was a big surprise to us all. Very lively discussion took place, and at last a Committee of natives from north and south was appointed to bring the question before the respective Mission Councils and report next year.' Mr. Ko Kim-seng thus described what occurred: 'I proposed that our two Theological Colleges in Formosa be united, because those who finish their course will become the leaders of the now United Church. If the leaders keep separate, how can the members be united? The Synod accepted my proposal, and appointed six Formosan brethren to consult with the two Mission Councils and report.' Mr. Campbell adds what is being increasingly realised on every Mission field: 'The Mission Councils must work more and more in unison with the carefully formed opinions of our native brethren in all matters of Church policy and administration.'

The Growth of the Church.—The membership in full communion has passed another milestone, having increased from 3,880 to 4,050. It has been possible for the missionaries to visit all the stations in their care, and to give some help also to the ordained pastors in the oversight of their congregations. New pastorates are to be established in the district south from Tainan. Sunday Schools are more numerous in Formosa than on the mainland, where one of the ordinary Sunday services is conducted like a school class, by question and answer. Mr. Ferguson reports 50 Sunday Schools with 2,032 scholars.

The Mission has been without Mr. Barclay since last spring. With the consent of his colleagues and the cordial sanction of the Committee, he has accepted an honourable call, addressed to him by all the Amoy-speaking missionaries, to revise the Amoy Romanised New Testament, and for this purpose has gone to Amoy. For much of 1914 this work will still occupy him. He is assisted by two Chinese pastors and two preachers. The revision of the Gospels is in progress: Acts and most of the 'General' Epistles are finished. Mr. Barclay has also in hand the preparation of an Appendix to Dr. Carstairs Douglas's Amoy Dictionary, in which the words are given in Romanised spelling and the meanings in English, indispensable for both missionaries and civilians learning the Amoy vernacular. Many new words have come into use since the Dictionary was issued, and many other words have taken on new meanings. Mr. Barclay longs for an uninterrupted year and a half for the New Testament revision and another year for the Dictionary. 'The work could then be comfortably done.'

Christian Giving.—The givings of the native Church (our own section) amounted to £2,400, an average per member of twelve shillings.

The Theological College.—Since Mr. Barclay went across to Amoy in April Mr. Ferguson has been in charge of the College, assisted by Messrs. Nielson, Moncrieff, Montgomery, and by Mr. Ko Kim-seng, long the College tutor. When in the autumn it was known

that if Mr. Barelay were to complete the revision of the Amoy Vernacular New Testament he must remain in Amoy at least a second six months, the College was closed, and the second, third, and fourth years' students sent out to supply country churches. The first year's men, who have been put to read with the fourth year's Middle School boys, conduct the Sunday services in neighbouring country churches besides taking classes in the Tainan Sunday School. The College students numbered in all fifteen.

The Middle School.—The standard of the work of the Middle School, also in Mr. Ferguson's care, is being steadily raised.¹ The boys are now reading in Japanese the books read in Middle Schools in Japan. Geometry and quadratic equations are taught to the fourth year's lads. The second year's lads begin algebra. All the boys have lessons in English, and some of them really make progress. The teaching of English adds to the estimation in which the school is held. One of the students who has studied two years in Japan, Mr. Tio, is now assisting, and Mrs. Ferguson also gives valuable help. The Japanese regulation that students from non-Government Middle Schools are eligible for the Civil Service will probably apply to the Mission Schools in Formosa.

There are 76 boarders,² taxing the accommodation. The lads are proud of a school badge instituted by Mr. Ferguson. 'On Sundays when marshalled outside the church for the walk home they look imposing, and feel it!' The fees have been raised from £1 per term to £1 12s., more than meeting the increase (800 yen) in the school expenditure—an increase due to increased cost of food and better salaries for the teachers. The school cost the Mission last year £125.

The direct missionary aim is not forgotten. Morning and evening prayers, a Bible lesson twice a week to each class, the teaching of the Chinese 'Character' Bible, a Sunday School—the teachers having a preparatory class conducted by Mrs. Ferguson—and a Christian Endeavour Society on Sunday evenings. The seed of the Kingdom is diligently sown: may it come to fruit!

The Medical Work.—In-patients, 2,884; out-patients, 6,812 (including 603 seen in their own homes and on itinerations); operations, general and eye, 1,983; obstetric and gynecological, 60; dental, 234; operations under anæsthetics, 792; hospital beds, 160. The Tainan Hospital is self-supporting, and patients steadily increase in numbers.

As soon as his first year's language examination was passed (with distinction), Dr. Gushue-Taylor took charge of one of the large male wards, and now he will completely divide the work with Dr. Maxwell. Miss Fullerton also is past the examination bars, and is organising the nursing of the women, having under her four Formosan nurses. It is difficult to

¹ The College students now reading with the fourth year's Middle School boys require some extra coaching.

² Five Hakka boys, 16 Pepohoan (civilised aborigines), 55 Amoy-speaking Chinese. Fourteen come from non-Christian homes, 10 are preachers' sons, 3 are from the East Coast, 1 from the Pescadore Islands.

get suitable native girls for this work—fascinating, English nurses usually find it, but menial and disagreeable in the estimation of Chinese women. The senior native nurse, a Chinese girl (Lai-ho), has been admitted to the Church by baptism. In the operating theatre and in organising the men's wards, Mrs. Maxwell and Mrs. Gushue-Taylor (both trained nurses) have given much help.

To the native staff there has been added a second Chinese with a Japanese qualification, from the Taipeh Government Medical College, the training there giving 'a fair grounding in general medicine,' Dr. Maxwell says; but in practical work the men from Taipeh 'compare badly with a man who has been a year with us.' This graduate was drawn into the Christian circle by the C.E. Society in the Taipeh College. His family is mostly opposed to the Church; but he is now an applicant for baptism, as are the other assistants not yet baptised. One of them—'probably our best all-round man'—came to the hospital from the Mission School. He has been up till now holding back, because his family is non-Christian.

The father of the latest assistant was a hospital convert—an opium wreck whose life was just saved by an operation some ten years ago. He has brought up his two sons as Christian lads, and the elder has now joined the hospital staff, giving up 'a large salary in a Japanese establishment, with promise of a considerable increase, for the pittance of a hospital assistant.' Dr. Maxwell proposes to send him to the Taipeh Medical College that he may obtain a Japanese qualification, without which he could not be put into any responsible position. The expenses of his Taipeh training will be met partly 'by a generous gift from an outside friend, partly from hospital funds.'¹

Fees and donations have met all the hospital expenses, in spite of constantly rising prices, and also the cost of an iron fence in front of the hospital, the rebuilding of some of the lavatories and the provision of bedding for the male patients, to take the place of the dirty quilts brought by the patients themselves. Mrs. Maxwell raised the cost of the bedding, chiefly from Christian Chinese women. A small renewal charge will be made for its use.

Dr. Maxwell mentions some encouraging cases of evangelistic fruit: a cancer patient sent home to die after a short time in the hospital, bearing a joyful witness for Christ during her last days of weakness and pain; a woman who had long known the Gospel, 'as near death as I have ever seen anyone who yet was snatched back from the grave,' saved by an immediate tracheotomy and artificial respiration, brought to decision then, and since steadfast in the faith; a woman from China, in the hospital nine years ago, whose heart was then touched by the Christian teaching, not again heard of till a year ago, when Amoy missionary ladies, opening a new centre for women's work, found her still holding by the Gospel message, and glad to be now able to join others in Christian worship; a woman from Pak-kang, a great pilgrim resort to which crowds of pilgrims from all parts of the island resort annually to worship the Goddess of Mercy, coming to the hospital eight years ago for her eyes, medically helped and won for Christ, and all the years since refusing to worship idols, going out night and morning into her own yard to worship God, and now regularly in her

¹ The hospital funds already provide Miss Fullerton's salary.

place in the recently established Christian Church; a lad of nineteen, from Kagi, after returning from the hospital, able to read the Bible and bringing his sister and grandmother regularly to church; an old lady of seventy-eight in Pak-kang, in the hospital three years since, worshipping God in her own house till the Christian Church was opened, to which she now brings seven of her family; in a town on the coast in the Kagi district a man and his wife, in hospital last year, the husband requiring a serious operation, he yet undecided, she a believer, opening her house to a service conducted by the hospital preacher, who in his own native place in the same county, from three o'clock until seven, and again after supper till his voice failed, told the Good News to a large attentive audience; at Salt Water Creek an opium smoker, cured of the habit in the hospital, now a regular worshipper; in a large village in a salt-manufacturing district on the coast, the village schoolmaster, brought to the Church services by an ex-patient, the head Chinaman of the village, who is afraid to identify himself with the Christians because of his official position, but warmly welcomes the preacher, and is quite willing to have his daughter attend the services; she an ex-patient. Such cases of impression and conviction created by the kindness and the teaching received in the hospital might be multiplied to any extent. The hospital is one of the most effective evangelistic agencies of the Mission.

South from Tangkang, where an ordained pastor has now been settled, is a long narrow strip of land reaching to the southernmost point of the island—an almost wholly unevangelised territory, many of whose inhabitants are Hakkas, not knowing the dialect (the Amoy vernacular) spoken by the rest of the Formosan Chinese. 'Numbers of our patients come from this region, some of whom seemed to be really reached by the Gospel. The Mission Council has sent two students from the temporarily closed Theological College to work in and round about Hengchun, the chief town of the district. They were welcomed on their arrival there by some of our old hospital friends.'

Visiting the Stations.—The pastoral work of the Tainan Missionaries is shared by Mr. Campbell, Mr. Nielson, and Mr. Montgomery, Mr. Ferguson being tied to Tainan by the College and the Middle School, and Mr. Barclay across in Amoy. Mr. Campbell was bishop of the churches in Kagi country, nineteen in all, covering a district thirty miles from south to north, with 607 communicant members, having no ordained Chinese ministers, five of the nineteen stations not having a resident preacher. The visitation of a station included examination of applicants for baptism on Friday, a session meeting on Saturday, and baptisms and the Lord's Supper at the services on Sunday.

One applicant for baptism at Mr. Campbell's latest visit to Lok-moa-san is a fruit of the Shoka Hospital. Himself a doctor of the old style, two years ago an in-patient at Shoka, he came out of hospital cured and a Christian. His new worship was vehemently opposed in his own household, his mother even trying to poison him. Ultimately he had to leave the district. He is greatly respected in the Lok-moa-san Church, and his

own people in the north are now reconciled to him; his mother, indeed, an inquirer. Mr. Aw, his wife, and three children were all baptised.

Mr. Nielson has had charge of the churches round Tainan and in the Pescadores—seventeen in all. He has visited also some of the churches belonging to the southern pastorates. He held fourteen examinations for baptism, forty-eight men and fifty women applying, of whom thirty were baptised, besides three baptised in infancy and now admitted to communion.

‘ Only a small proportion of those baptised in infancy apply for admission to communion when they grow up,’ Mr. Nielson says. The Presbytery is recommending a plan adopted by the Tainan Church. Before the Chinese New Year, invitations to a social meeting were sent to those on the children’s roll above twelve years of age. Over one hundred children assembled, and after an hour had been spent in tea and conversation, the pastor and others addressed them. Probably this may become an annual meeting. ‘ Some baptised in infancy are now thirty or forty years of age, and not yet members in full communion, while some have lapsed into heathenism.’ Mr. Nielson notes that ‘ the general attitude of the people is more favourable to the Christian preaching ’ than he has ever known it to be before.

Mr. Montgomery’s diocese has seventeen churches, situated on the East Coast (four) and south from Tainan (thirteen). He and Mrs. Montgomery spent two months in an East Coast itinerary early in the year: ‘ an encouraging time on the whole. Several Koan-im-soa candidates for baptism displayed an excellent knowledge of Scripture.’

In the district south from Tainan ‘ the churches in the larger market towns, with a good number of outlying villages to draw on for members, make slow but steady progress, while the churches in the smaller outlying places tend to decay.’ In Ka-lah-paw, a small village with no other in its immediate neighbourhood, the church was founded by a wealthy Christian merchant, whose influence brought many of his fellow-villagers to worship. Since the founder’s death there has been a steady decline, until to-day it is dying. On the other hand, the churches of Tangkang and Tek-a-kha have now secured a pastor, and are taking on themselves the responsibility of 500 yen extra per year. They have secured Mr. Wood, now headmaster of the Tainan Middle School, and it is hoped that by next spring he will be duly installed. The church at Akau is also prepared to call a pastor, at a similar cost, so soon as they can find a suitable man.

At two places in the district there seems a possibility of opening up new work. ‘ One is Han-tsu-liau, an important market town, half-way between Akau and Baksa, a centre of growing importance. The movement here started in the home of a young and prosperous Christian doctor, the son of a former much-esteemed preacher. Into the family worship friends and neighbours came, joined by several Christian families who had removed to the district in search of work, and now sixty people meet together for worship. Many of the townsmen are in sympathy with the new movement, including the two highest officials. The people have promised to build rooms for a preacher, and to pay his salary, if we can send them a

good man. 'The other place is Hengchun, not far from the South Cape of Formosa, where two of the College students are now conducting services.'

Mr. Montgomery examined 114 candidates for baptism, of whom 42 were admitted, while 64 infants were baptised. He rejoices in a growing willingness on the part of many churches to undertake greater responsibility than in the past.

Work for the Blind.—Mr. Campbell has long been a kindly helper of the blind in Formosa, teaching them to read, preparing books for their use, helping them to work for a livelihood. In the Government School for the Blind in Tainan there is, of course, no Christian instruction, and Mr. Campbell still keeps in touch with as many blind folk as he can.

'I was recently asked,' he says, 'by one of the chief officials at Taipei to draw up a paper describing the plan of a Model School for the Blind, its apparatus and methods of teaching, with whatever I could suggest about employment by which they might earn a living. A large new Institution for the blind is being opened in Tainan, with accommodation for one hundred pupils, besides teachers and servants.' One of his blind friends, Mr. Nakamura, was for a time principal of the Government Tainan School. He is now in this country inquiring into the management of schools for the blind, and writes to Mr. Campbell full of hope that he may be able by-and-by to return to Japan, and as a Christian teacher give himself to the training of his fellows in the Empire.

The Printing Press and Bookroom.—The stock in the Bookroom is valued at £350. The Mission funds had to provide nearly £40 to meet the loss on the year's work. Mr. Ferguson hopes to make the Bookroom pay its own way, as (he says) it ought to do. The year's expenditure (books and wages) was £420, the sales £383.

From the printing press came during the year 700,357 pages—the monthly *Church News*, a second edition of Mr. Moody's *Preaching to the Heathen*, Mr. Moncrieff's *Fleeing Error, Seeking Truth*, and a great deal of miscellaneous work. *Church News* has now become the monthly organ of the whole Formosa Church, by desire of the Canadian Presbyterian brethren; enlarged to meet this wider need from eight to twelve pages. The circulation is now 1,600, an increase of more than 300. A Canadian Presbyterian sub-editor provides material for some four pages monthly.

II. CHIANGHOA (SHOKA).

The Mission Staff.—Rev. Hope Moncrieff, M.A., and Mrs. Moncrieff; Dr. and Mrs. Landsborough; Misses Stuart, Butler, and Livingston.

Ordained Chinese Ministers.—Revs. Lim Hak-kiong, of Chianghoa (Shoka), and Tsan Chhi-heng, of O-gu-lan.

State of the Churches.—The churches in and round about Shoka (Chianghoa¹) were quickened by a three days' mission in the large

¹ Shoka is the Japanese name of the town we have been wont to call Chianghoa. As it is the Post Office name of the town it is desirable that we should now use it always instead of the more familiar name.

Shoka Church, early in 1913, conducted by Pastor Ngo Hong-pho, of Chinchew.

Specially impressive was his personal testimony as to the change in his own heart and life: a gambler in his youth, a wine-drinker, a reader of vile Chinese novels—'sitting up far into the night reading by the light of a little flickering Chinese lamp.' He appealed with quiet, effective earnestness to his Christian hearers—the large audience chiefly Christian—for a whole-hearted surrender to God. At a closing testimony meeting, and afterwards privately, there were many confessions—of unfilial conduct, of excess in wine, of the opium vice—requests for prayer for non-Christian relatives, and vows of obedience to the will of Christ. Mr. Ngo and all his session, except one elder, are total abstainers, and not a few of his Shoka hearers said they would follow his example. Mr. Moncrieff believes it was a time of much blessing, with permanent good results.

A Tent Mission.—Last spring before Mr. Moncrieff came home on furlough he had a three weeks' mission at Pak-kang, the seat of the worship of Ma-tsaw, the Queen of Heaven.¹ Her temple (rebuilt recently at a cost of £14,000) is visited each spring by 30,000 pilgrims from all parts of Formosa.

Eight preachers assisted the missionary; there was continual preaching to large audiences each day and all day—in the evening the tent lit up by acetylene gas; hearers coming back again and again. 'The guild of idolatrous paper merchants,' their craft in danger, 'tried to stir up opposition. An angry crowd assembled one night, and cut the ropes of the tent. But the people were not on their side, and the attempt failed.' Mr. Montgomery visited Pak-kang some months later, and writes to Mr. Moncrieff: 'Your visit, though a stormy one, has not been in vain. Over twenty new hearers have been since coming to worship, most of them regularly.'

Shoka Boys' School.—A new school opened last spring, meeting meanwhile in the church; thirty boys in attendance. Two of the four higher primary schools which are contemplated—the Shoka and Tainan Schools—are now set up, to be followed by schools at Kagi and Akau. There is a lack of competent Christian teachers.

The Medical Work.—In-patients, 1,841; out-patients, 9,900 (including 190 seen in their own homes); total individual patients, 11,741; operations, general and eye, 1,611; obstetric and gynaecological, 54; dental, 170; operations with anaesthetics, 1,095²; opium smokers treated, 40; hospital beds, 87. The Chianghoa (Shoka) Hospital is self-supporting.

A neighbouring property (consisting of three shops) has been bought out of hospital funds, providing two paying wards, a waiting room for women out-patients, an additional operating room, and a private room for the foreign nurse Dr. Landsborough hopes to get some day. In the new operating room one of the two native graduates (of the Taipeh Medical

¹ Through the *Children's Messenger* our Sunday School children have raised part of the cost of the church recently erected in Pak-kang.

² Dr. Landsborough charges a yen (about 2s.) for operations with anaesthetics. His Chinese patients almost always ask for an anaesthetic, and the doctor usually consents, finding this a considerable help towards the self-support of the hospital.

College) deals with minor operations, while Dr. Landsborough himself is at work on major operations in the larger operating room. The two graduates replace the chief hospital assistant, also a Taipeh graduate, who left to go into private practice.

'All the Shoka workers have a share in the spiritual side of the work,' and ever and anon it is reported that the chapels have new worshippers who first heard the Gospel in the hospital. The Shoka pastor, the students, assistants, cook, doorkeeper, servants are all willing helpers. The hospital preacher is an earnest Evangelist, by name 'Righteousness.'¹

'Righteousness is almost inimitable in preaching to men out-patients. He likes to spread out hymn books, portions of Scripture, tracts, and brightly coloured pictures; and there he will sit by the hour reading aloud and discoursing volubly on the follies of idol worship, opium smoking, foot-binding, &c., and exhorting his hearers to become worshippers of the true God. He has sold large quantities of tracts, &c., and these find their way into towns and villages far and near, surely not fruitlessly. Our Biblewoman, too, has done a year's faithful work. She teaches the female in-patients and speaks to them in the wards. She diligently looks up ex-patients in Shoka and in the many villages around.' The lady missionaries, Miss Stuart, Miss Butler,² and Mrs. Landsborough, speak to the female out-patients in the new waiting room, in which helpful quietness can be secured, both for examination of patients and for the ladies' addresses. 'The nine hospital assistants and students, besides taking their turns in the daily hospital services, are workers in the Shoka church, four of them deacons, all of them teachers in our Boys' Sunday School of well over one hundred scholars. They also in turn lead the weekly Church prayer meeting, and sometimes preach at the Sunday Church services when the pastor is away at his country charges.'

The hospital expenditure has been increased by the purchase and repair of property, the rising price of drugs, and a larger wages' bill, each of the two qualified assistants receiving 25 yen, and a third, trained by Dr. Landsborough, receiving 20 yen, per month. 'We close the year with a balance of 322.57 yen, too small a sum, alas! to help us much with either of the two special objects we have before us: a nurse-missionary and the rebuilding of our women's wards, the present women's wards being merely an old Chinese house roughly adapted to the purpose.'

III. TAKOW.

The Takow Hospital is to be reopened soon. The delay has been due to the difficulty of securing a Christian Chinese medical graduate to place in charge. The Japanese authorities permit no one to do such responsible medical work as this would be who is not fully qualified.

¹ Unhappily a tittle-tattling wife has made it necessary to part with him. He is now employed as a colporteur.

² Miss Livingston will have to give at least her first year exclusively to the language.



TO THE NORTH OF TEK-HOE, YUNGCHUN DISTRICT



A METHODIST EPISCOPAL CHURCH NEAR YUNGCHUN



MR. ALAN ANDERSON (IN THE CHAIR) OFF TO VISIT A COUNTRY CHURCH
MR. UNDERHILL ON THE RIGHT



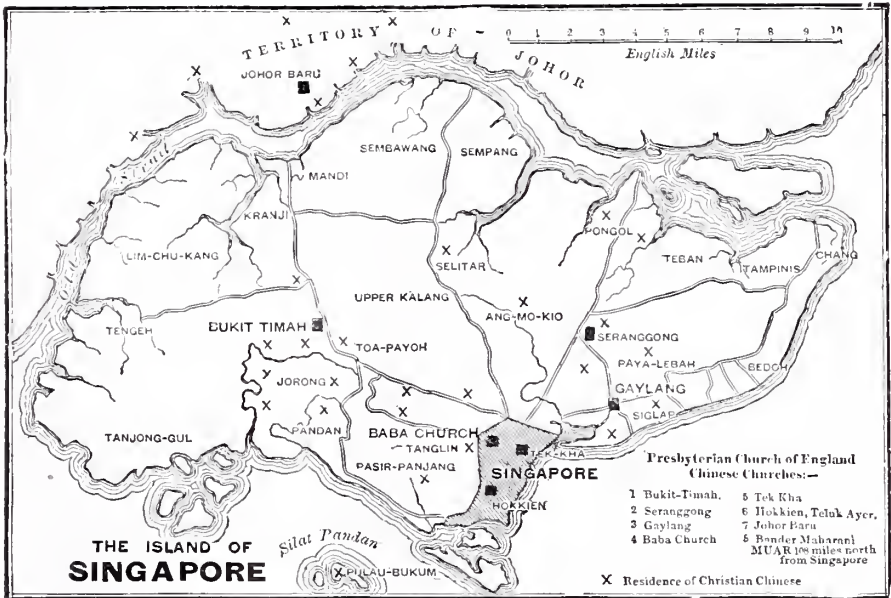
CHINCHEW : THE TWO FAMOUS PAGODAS

SINGAPORE.

The Mission Staff.—Rev. J. A. B. Cook and Mrs. Cook¹; Rev. Wm. Murray, M.A.

Ordained Chinese Minister.—Rev. Tay Sek Tin, of the Amoy-speaking (Hokkien) Church.

The Presbyterian Church in Singapore began a Mission to the Chinese in the island in 1857. Mr. Cook went out in 1881. Five of the thirteen stations are in the Malay Peninsula. Mr. Cook's parishioners are the Swatow-speaking Chinese; Mr. Murray's, the 40,000 Straits-born Chinese (Babas); Mr. Tay Sek Tin works amongst the Amoy immigrants.



Mr. and Mrs. Cook returned from furlough in March 1913, and in the following month Mr. Murray left for a year's furlough.

Mr. Cook pleads for a third missionary. Not only do furloughs mean that frequently one man has on his shoulders the whole of the work in Singapore City and Island and in the Johore Sultanate; but besides, the Amoy-speaking Chinese in Singapore and Muar should have their own missionary. When Mr. Cook went out thirty-two years ago the Swatow-speaking Singapore Chinese outnumbered the Amoy-speaking Chinese, and to Swatow Chinese Mr. Cook addressed himself, acquiring their dialect. Now there are twice as many Chinese from Amoy as from Swatow. Mr. Cook urges also that lady workers should be added to the Mission staff. While Mrs. Cook, a strenuous, ungrudging worker, was at home there was no one to care for the women and children of Christian families. There are 144 women on the Singapore communion rolls and 282 baptised children, besides crowds of women round about our churches willing to be taught. If only the home Church would provide the workers and their financial support!

¹ Miss Cook has been a valued honorary worker.

The Churches of the Mission.—They are ten in number, seven in Singapore Island and three in the Johore Sultanate. They have risen in membership in 1913 from 347 to 379. Their givings for all purposes were \$3,375, an average from each member of more than twenty shillings; liberal giving, 'the great majority being poor, hard-working country people.' A long-standing quarrel amongst the Muar Christians has been happily healed, and the two congregations will now dwell together in peace.

The Baba (Straits-born) Church.—Mr. Murray's work is amongst Straits-born, Malay-speaking Chinese—a hard field, in which he toils with courage and patience, and not without response. The Baba Church held its 70th anniversary at the end of the year—a crowded church, the reports full of encouragement. Besides paying its own way, this congregation contributed £11 towards repairs on the Mission House¹ and £23 towards the salaries of preachers in the other churches of the Mission.

The Baba Church was built in 1843 by the Rev. B. P. Keasberry, then a missionary of the London Missionary Society. When the L.M.S. missionaries in Malacca and Singapore were sent up to China a year or two later, Mr. Keasberry stayed on in Singapore, supporting himself by a printing-press. After his death in 1875, a retired L.M.S. missionary, the Rev. W. Young, carried on the Baba work for ten years, after which it became part of our own Singapore Mission. The congregation has been all along self-supporting. Its membership has grown from eighteen in 1885 to fifty in 1913. During Mr. Murray's absence the morning Baba services have been conducted by volunteer preachers, Messrs. Song Ong Siang, M.A., LL.M., Tan Boon Chin, Tan Boon Chuan, and Ee Kiong Cheng; Mr. Cook, Mr. Runciman (our Singapore minister), and Messrs. A. Lea and H. S. Mackenzie taking the evening English services.

The Chinese Christian Association has now been doing good work for twenty-three years. 'It has been copied,' Mr. Cook says, 'by many other associations, both Christian and non-Christian.' Its Reading Club continues its useful service under its President, Mr. Song Ong Siang; while Mr. Runciman has conducted Mr. Murray's section of the Club during the year.

RAJSHAHI, BENGAL.

(Including the work at and around the two centres, Rampore Boalia and Naogaon.)

I. RAMPORE BOALIA.

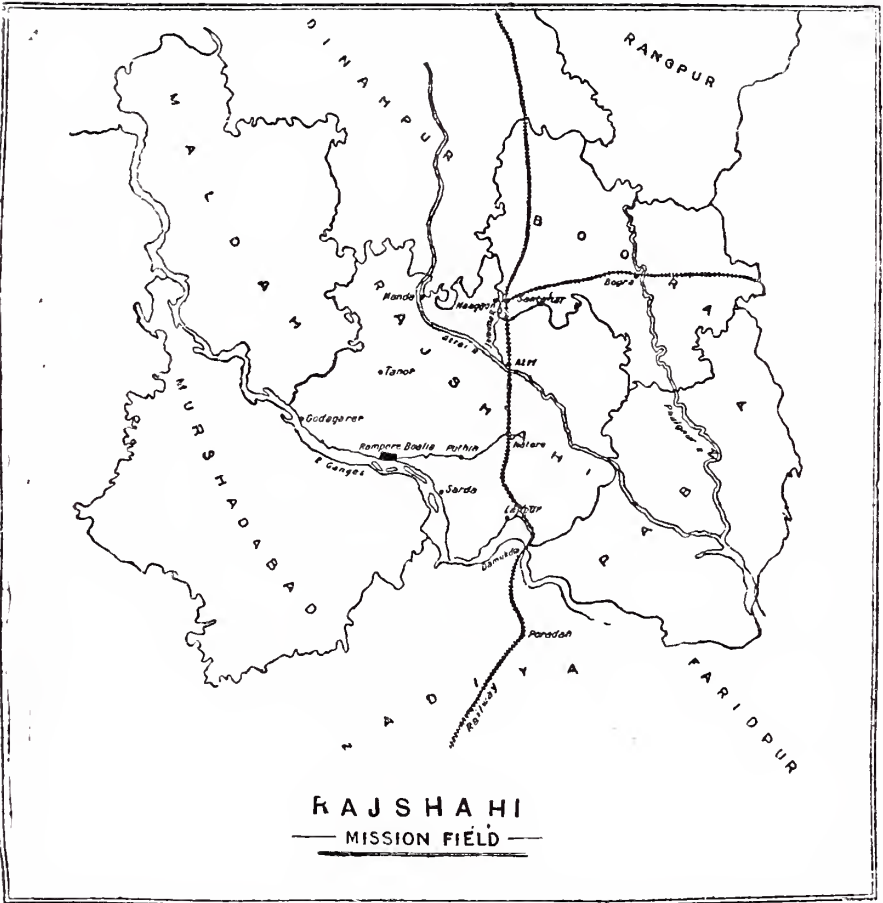
The Mission Staff.—Rev. Wm. J. Hamilton and Mrs. Hamilton; Dr. and Mrs. Morison; Miss Mary Taylor and Miss Mary Winnefred Hall.²

The Rajshahi population (1,500,000) are mostly villagers—small farmers scattered over more than 6,000 villages, cultivating rice and

¹ The roof had to be renewed because of white-ant havoc, costing £250, towards which local friends (British and Chinese) gave £200. By using jodelite instead of ordinary paint it is hoped that white ants may be hindered from further ravages.

² Mr. Hamilton returned from furlough in September.

jute, very poor, the majority Mohammedans. There are only three towns of any size in the whole district, Rampore Boalia (20,000 inhabitants), Natore (9,000), Naogaon (3,000). Ours is the only Protestant Rajshahi Mission. Work was begun in 1862, the first missionary the Rev. Behari Lal Singh, a pupil of Dr. Duff.



Wherever the preachers went during the year, the Law Courts, the town Bazar, or markets in adjoining villages, they had a good hearing and Gospels were freely sold.

In the Bazar Wednesday evening meeting Dr. Morison joined the preachers, and the meeting was followed by an evangelistic service in the Mission Hall, a service which at the request of the students became a Bible class in the hot season. At the Mission Hall Sunday evening Bible class and the evangelistic address following (sometimes in English, sometimes in Bengali) the hall was often half-full of students. The Sunday morning Bengali service in the church, which is followed by an English service, was encouragingly attended.

‘ At the close of the autumn session in the Government College,’ Dr. Morison writes, ‘ a special meeting for the students was held in one of the large class-rooms, at which the Principal presided. Bibles, New Testaments, and Gospels were distributed to the students who had passed the Calcutta University final, intermediate and entrance examinations. The room was quite full, and the Principal commended the Bible to the young men as a moral guide and character-former.’

One of the Professors, a Mohammedan, spends an hour a week with Dr. Morison in Bible study, and as a result has quite changed his attitude towards the Gospel story.

The Medical Work.—In-patients, 44; out-patients, 5,397 (including 768 seen in their own homes and on itinerations); total individual patients, 5,441. Operations: general and eye, 160; dental, 40; under anaesthetics, 57. Hospital beds, 30. The Rampore Boalia Hospital cost the Mission funds £77.

The hospital was reopened last spring, Dr. Morison being then permanently appointed to Rampore Boalia. Malaria was the most common ailment of the out-patients. There is hardly a village anywhere near without some person who has been in Dr. Morison’s care. An old man, a Mohammedan, whom Dr. Morison visited in his own home, had his sufferings relieved, though the disease was beyond cure. Before he died he told his Mohammedan neighbours that he had learned to put his trust in Jesus Christ.

The hospital is expected soon to become self-supporting; donations and fees last year (in all, Rs. 832) three times the receipts of the previous year. There were several successful medical itinerations, to large markets and festivals; great numbers listening to the open-air addresses, many coming for medical relief, and many Testaments, Gospels, and tracts sold. It is bread cast on the waters. The harvest will not fail.

II. NAOGAON.

Mission Staff.—Dr. J. A. Macdonald Smith and Mrs. Macdonald Smith; Miss Violet Sinclair, Hospital Nurse.

In the beginning of 1906 Naogaon became the second centre of the Rajshahi Mission.

A ministerial missionary for Naogaon is being looked for. Dr. and Mrs. Macdonald Smith have had to come home—Mrs. Smith last August, because of illness; Dr. Smith in December, because of a somewhat serious accident. Both have made good recoveries.¹

In spite of these interruptions of the work and the lack of native workers, the medical figures are gratifying.

The Medical Work.—In-patients, 600; out-patients, 4,182 (including 187 seen in their own homes and on itinerations); total individual patients,

¹ Dr. Smith has since resigned. Meanwhile, pending final arrangements, Dr. and Mrs. Morison and Miss Sinclair are stationed in Naogaon.

4,782. Operations: general and eye, 267; obstetric and gynæcological, 5; dental, 33; vaccinations, inoculations, and injections, 133; under anæsthetics, 119. Hospital beds, 26. The hospital cost the Mission funds £35.

‘In January and February,’ Dr. Smith writes, ‘we had a campaign amongst the Namasudras. A Bengali preacher was lent by the New Zealand Baptist Mission, and Mr. Reid of the English Baptist Mission and a band of singers joined us for part of the time. We visited most of the villages in which the Namasudras live. Many seemed definitely to accept the Truth. Work amongst this low-caste people who are seeking to improve their social position is most promising.’

In Naogaon there have been some hopeful inquirers. Services for the patients have been held daily, and the Sunday services have been fairly well attended. The preachers, often accompanied by Dr. Smith, have visited the nearer villages throughout the year.

LIVINGSTONIA.

The Synod continues year by year its call to the Church to assist by sympathetic and generous interest this great African Mission of the United Free Church of Scotland, a Church to a large number of whose people our own Missions have always been indebted for munificent support.

Livingstonia has had a romantic history of blessing; warlike, ferocious tribes made peaceable; flourishing schools; adult baptisms in hundreds each year; remarkable communion seasons, recalling the old Scottish Highland Communion, with their crowds of worshippers; but, unlike Highland Communion in that, in Livingstonia, instead of a few trembling communicants, the ‘tables’ are thronged with joyful confessors.

A large unevangelised territory lies to the west of Livingstonia, further away from Lake Nyasa. Into that region the Livingstonia missionaries are now penetrating, enabled to undertake an entrance by special Dundee and Glasgow gifts; and here also the grace of God is mightily at work. Several stations are already occupied. Mr. Fraser, of Livingstonia, pleads that a missionary may be sent to work amongst a tribe (the Sengas) in this hinterland, his ‘first love,’ he says.

‘I may never forget,’ he writes, ‘my first journey among them, a people craven, poverty stricken, loathsomely heathen, hidden in thickets within strongly stockaded villages out on the burning plains. Since then, one has seen the gradual breaking of light through the agency of native teachers, the passing of the days of war alarms, the breaking down of the stockades, the coming of a little wealth and a little civilisation. I am writing with the noise of hundreds of these Senga all about me. I tried to stay outside the dust and noise of the village, but the tsetse-fly gave me no peace, so I came right into the din. The village seems to be full of babies. The capacity these women have of enjoying a quiet

gossip, while babies, lying on their laps, are bawling, is amazing. It is a great lesson in self-control for the irritable European! The school here is a bright, joyous, progressive school, with lots of vigorous children acquiring the elements of education.

'We have had a good convention (for the Christians), although the heat has been excessive. Yet a more sober, responsive audience I have never addressed among the Senga. The intervals between the meetings were wholly occupied with examinations of those applying for baptism and the catechumenate. Twenty-two adults were baptised and thirty received into the catechumen's class. The baptisms took place at the Sabbath morning service, and in the afternoon we had our Communion service. A few years ago there were no Christians here. Later on this same spot we set up the table of the Lord and a dozen sat with us. To-day 105 men and women communicated, amongst them two or three head men who have become Christians.

'Outside, beyond the circle of the communicants, stood the young chief, just entered into his chieftainship. He once sat with us at the table, but the temptation of his new position has been too strong, and he has inherited the fifteen wives of the previous chief. Throughout the Convention he sat with his head between his hands, ashamed. There was a leper, too, at the Communion, and he was served separately. And there were old grannies there, and bright young boys—a goodly fellowship, not without its pain.'

It is a work of splendid hopefulness, into some share of which our Church may well enter with gladness.

Submitted, on behalf of the Committee, by

ALEXANDER MACALISTER, *Convener.*

WILLIAM DALE, *Secretary.*

[For Financial Statement see under 'Accounts of the Church,' p. 962.]

THE MISSION STAFF.

- 1880. Ministerial, 13; medical, 3; teachers, 0; W.M.A. ladies, 3.
- 1890. Ministerial, 20; medical, 10; teachers, 2; W.M.A. ladies, 16.
- 1900. Ministerial, 20; medical, 13; teachers, 4; W.M.A. ladies, 27.
- 1913. Ministerial, 29; medical, 17; teachers, 6; W.M.A. ladies and nurses, 36.

MISSIONARIES' SALARIES.

- 1880. Ministerial and medical, £4,850; W.M.A. ladies, £262.
- 1890. Ministerial, medical and teachers, £10,096; W.M.A. ladies, £1,973.
- 1900. Ministerial, medical and teachers, £11,314; W.M.A. ladies, £3,655.
- 1913. Ministerial, medical and teachers, £14,351; W.M.A. ladies, £4,211.

TOTAL MISSION EXPENDITURE (INCLUDING BUILDINGS).

- 1880. Foreign Missions Committee, £13,005; W.M. Association, £727.
- 1890. Foreign Missions Committee, £17,240; W.M. Association, £3,090.
- 1900. Foreign Missions Committee, £21,105; W.M. Association, £5,888.
- 1913. Foreign Missions Committee, £27,764; W.M. Association, £8,291.

THE MISSIONARIES.

MINISTERIAL MISSIONARIES.

* The asterisk before a name in these lists indicates a married missionary. The wives of the missionaries have always been efficient Mission workers.

	<i>Arrival on the Mission Field.</i>	<i>Stations.</i>
Rev. *William Campbell, F.R.G.S.	... 1871.	Tainan, Formosa.
„ *J. Campbell Gibson, D.D....	... 1874.	Swatow.
„ Thomas Barclay, M.A. ...	... 1874.	Tainan, Formosa.
„ *Henry Thompson ...	... 1877.	Amoy.
„ *J. A. Bethune Cook ...	... 1881.	Singapore.
„ *Patrick J. Maclagan, D.Phil.	... 1888.	Swatow.
„ *Murdo C. Mackenzie ...	... 1888.	Wukungfu, S.Hakkaland.
„ *Duncan Ferguson, M.A. ...	... 1889.	Tainan, Formosa.
„ *George M. Wales ...	... 1890.	Amoy.
„ *John Steele, M.A., D.Litt. ¹	... 1892.	
„ Andrew Bonar Nielson, M.A.	... 1895.	Tainan, Formosa.
„ *James Beattie, M.A. ...	... 1897.	Amoy.
„ *David Sutherland ...	... 1898.	Swabue.
„ *Hope Moncrieff, M.A. ...	... 1898.	Chianghoa, Formosa.
„ *William J. Hamilton ...	... 1900.	Rampore Boalia, Rajshahi, Bengal.
„ William Murray, M.A. ...	... 1901.	Singapore.
„ Alan S. M. Anderson, M.A.	... 1902.	Chincheu.
„ Horace F. Wallace, B.D. ...	... 1903.	Swatow.
„ H. W. Oldham ...	... 1904.	Amoy.
„ *John Watson, M.A. ² ...	... 1905.	Changpu.
„ *W. B. Paton, M.A. ...	... 1905.	Wukungfu, S.Hakkaland.
„ *W. E. Montgomery, B.D.	... 1909.	Tainan, Formosa.
„ *T. W. Douglas James, B.A.	... 1910.	Chaochowfu.
„ R. W. R. Rentoul, B.A. ...	... 1911.	Samhopa, N. Hakkaland.
„ *D. B. Mellis-Smith, B.A.	... 1912.	Wukungfu, S.Hakkaland.
„ T. Campbell Gibson, M.A.	... 1912.	Swatow.
„ Edward Band, B.A. ...	... 1912.	Tainan, Formosa.
„ William Short, M.A., B.D.	... 1913.	Yungchun.
„ J. C. Smith, B.A. ...	... 1914.	Swatow.

MEDICAL MISSIONARIES.

*Alexander Lyall, M.B., C.M. Edin.	... 1879.	Swatow.
John F. McPhun, M.B., C.M. Glasg.	... 1882.	Samhopa, N. Hakkaland.
*Philip B. Cousland, M.B., C.M. Edin.	... 1883.	Shanghai. ³
*David Landsborough, M.A., M.B., C.M. Edin. ...	... 1895.	Chianghoa, Formosa.
*J. Preston Maxwell, M.D., B.S. Lond., F.R.C.S. ...	... 1899.	Yungchun.

¹ During 1914 Dr. Steele is serving the Mission by visiting home Presbyteries and Congregations.

² Mr. Watson was one of the Amoy Mission band during the years 1880-1895. He returned to the Mission in 1905.

³ Dr. Cousland is still acting as Editorial Secretary of the China Medical Missionary Association.

	<i>Arrival on the Mission Field.</i>	<i>Stations.</i>
*J. Laidlaw Maxwell, Jun., M.D., B.S. Lond.	1900.	Tainan, Formosa.
*John A. Macdonald Smith, M.B., Ch.B., F.R.C.S. Edin. ¹	1900.	Naogaon, Rajshahi, Bengal.
*Robert Morison, M.B., Ch.B., F.R.C.S. Edin.	1902.	Naogaon, Rajshahi, Bengal.
*G. Duncan Whyte, M.D., Edin., D.T.M. & H. Camb.	1903.	Swatow.
*J. Howard Montgomery, M.B., Ch.B. Edin.	1904.	Changpu.
Andrew Wight, M.B., Ch.B. Edin. ...	1907.	Chaochowfu.
*Robert Chalmers, M.D. Abd.	1910.	Swabue.
*Norman B. Stewart, M.B., Ch.B. Glasg.	1911.	Wukingfu.
*Geo. Gushue-Taylor, M.B., B.S. Lond.	1911.	Tainan, Formosa.
W. Chalmers Dale, M.B., B.S. Lond. ...	1913.	Shanghang, N. Hakka- land.
J. Henderson Lamb, M.B., Ch.B. Edin.	1913.	Changpu.
Malcolm S. Ross, M.B., Ch.B. Edin. ...	1914.	Swatow District.

MISSIONARY TEACHERS.

*Mr. William Paton	1881.	Swatow.
*Mr. H. F. Rankin, F.E.I.S.	1896.	Amoy.
*Mr. Henry J. P. Anderson, M.A.	1904.	Amoy.
Mr. Reginald A. Rogers, B.A.	1909.	Chinchew.
Mr. Alfred W. Edmunds, B.A.I. (T.C.D.)	1910.	Swatow.
Mr. L. Kingsley Underhill, B.A.	1912.	Chinchew.

CERTIFICATED NURSES.

Miss Alice Fullerton	1911.	Tainan, Formosa.
Miss Violet Sinclair	1911.	Naogaon, Rajshahi.
Miss Johan Tait	1913.	Swatow.

WOMEN'S MISSIONARY ASSOCIATION MISSIONARIES.

Miss Georgina J. Maclagan	1882.	Changpu.
Miss Annie E. Butler	1885.	Chianghoa, Formosa
Miss Joan Stuart	1885.	Chianghoa, Formosa.
Miss Mary Harkness	1887.	Swatow.
Miss Margaret Barnett	1888.	Tainan, Formosa.
Miss Helen Lecky	1889.	Changpu.
Miss Janet Balmer	1890.	Wukingfu, S.Hakkaland
Miss Lydia Ramsay	1890.	Chinchew.
Miss Annie N. Duncan	1893.	Chinchew.
Miss Margaret B. Macgregor	1893.	Amoy.
Miss Margaret Ross	1897.	Yungchun.
Miss Mary G. Ewing	1898.	Yungchun.
Miss Jeanie Ewing	1898.	Yungchun.
Miss Isabella E. Brander	1902.	Swatow.
Miss Margaret E. MacArthur	1902.	Chinchew.
Miss Jeannie Lloyd	1903.	Tainan, Formosa.

¹ Dr. Macdonald Smith early in 1914, when at home on sick leave, tendered his resignation, which the Committee regretfully accepted.



JAPANESE PRESBYTERIAN CHURCH, TAINAN
(Elders, Deacons and Deaconesses)



BOE-CHIU, SOUTH FROM UNSIO



SAW-KHI CHURCH, YUNGCHUN DISTRICT



BOYS' SCHOOL, UNSIO

	<i>Arrival on the</i>		<i>Stations.</i>
	<i>Mission Field.</i>		
Miss Gertrude Wells	1905.	Chaochowfu.	
Miss Edith Herschell	1906.	Changpu.	
Miss Jeanie P. McKay	1906.	Chinchew.	
Miss Anne Symington	1907.	Amoy.	
Miss Maud Paton, M.A.	1909.	Swatow.	
Miss Dora Noltenius	1910.	Amoy.	
Miss Eleanor Y. Probst	1910.	Wukingfu, S.Hakkaland.	
Miss Evelyn D. Davis	1912.	Amoy.	
Miss Mary Taylor	1912.	Rampore Boalia.	
Miss Mary Winnefred Hall	1912.	Rampore Boalia.	
Miss Winifred Starkey	1913.	Wukingfu, S.Hakkaland.	
Miss Agnes D. Reive	1913.	Tainan, Formosa.	
Miss Annie A. Livingston	1913.	Shoka, Formosa.	
Miss Phyllis A. Chisholm, B.A.	1914.	Swatow.	
Miss Marie Thompson	1914.	Wukingfu.	
Miss Mary Paton	1914.	Swabue.	
Miss Muriel Donaldson	1914.	Chinchew.	

W.M.A. MEDICAL MISSIONARIES.

Miss Margaret Edith Bryson, M.B., Ch.B. Glasg.	1904.	Chinchew.
Miss Nina H. Beath, M.D. Edin.	1905.	Swatow.
Miss Louisa Graham Thacker, M.B., B.S. Lond.	1906.	Chinchew.
Miss S. Winifred Heyworth, M.B., Ch.B.		Swatow.

The Mission Staff numbers 29 Ministerial Missionaries, 20 Medical Missionaries (including 3 Lady Doctors), 6 Missionary Teachers, 33 Wives of Missionaries, 3 Certificated Nurses, 30 W.M.A. Ladies (not including the Lady Doctors); resident at 15 centres.¹

N.B.—POSTAL ADDRESSES.—For letters and postcards (which must be prepaid) the addresses are:—

For Amoy, Chinchew, and Changpu: 'Amoy, China.'

For Swatow, Chaochowfu, and Wukingfu: 'Swatow, China.'

For Swabue: 'Swabue, by Hong Kong, China.'

For Yungchun: 'Yungchun, Amoy, China.'

For Samhopa: 'Samhopa, near Swatow, China.'

For Shanghang: 'Shanghang, by Swatow, China.'

For Formosa: 'Shoka, Formosa' (for Chianghoa), or 'Tainan, Formosa'; in either case, 'via Siberia and Japan.'

For Newspapers and Parcels.—'Amoy, via Hong Kong,' for Amoy, Chinchew, and Changpu; for Yungchun, 'Yungchun, Amoy, China'; 'Swatow, by Hong Kong,' for Swatow, Chaochowfu, and Wukingfu; 'Swabue, by Hong Kong,' for Swabue; and for Formosa, 'Tainan, Formosa, by Hong Kong,' or 'Shoka, Formosa, by Hong Kong,' for Chianghoa.

For the Straits Settlements and India:—

'Gilstead, Newton, Singapore.'

'Rampore Boalia, Rajshahi, Bengal, India.'

'Naogaon, Rajshahi, Bengal, India.'

¹ Mrs. Macdonald Smith (Naogaon), M.B., Ch.B. Edin., is a fully qualified doctor. Mrs. J. L. Maxwell and Mrs. Gushue-Taylor (Tainan) are certificated nurses. These ladies have given invaluable expert help in the medical work of their centres.

GROWTH OF MEMBERS:—1912-13.

—	Amoy	Swatow	South Hakka- land	North Hakka- land	Formosa	Singa- pore	Rajshahi		Total
							Ram- pore Boalia	Naog- gaon	
Communicants, 1912 ¹	2,432 ²	3,660	1,048	297	3,880	347	21	16	11,701
Adult Baptisms dur- ing the year ...	113	205	39	34	229	19	—	—	639
Received to Commu- nion (Baptised in Infancy) ...	28	44	17	—	27	11	—	—	127
Received by Certificate	74	38	—	—	80	70	—	—	262
Restored to Com- munion ...	1	1	—	—	10	5	—	—	17
Total Received ...	216	288	56	34	346	105	—	—	1,045
Deaths ...	64	77	—	—	86	14	—	—	241
Gone Elsewhere ...	87	46	—	—	73	59	—	2	267
Suspended or Re- moved from the Roll	10	18	—	11	17	—	—	—	56
Net Increase ...	55	147	7	23	170	32	Decrease 4	Decrease 2	428
Communicants, 1913	2,487 ²	3,807	1,055	320	4,050	379	17	14	12,129
Members under Sus- pension ...	149	205	(55)	21	202	15	—	—	647
Children Baptised during the year ...	179	259	(58)	17	380	25	—	—	918
Baptised Children, 1913 ...	1,720	2,627	(670)	146	3,924	282	25	8	9,402
Total Membership— Adults & Children	4,356 ³	6,639	1,780	487	8,176	676	42	22	22,178
Inquirers ...	1,078	—	—	—	—	—	3	14	—

NOTE.—The figures within brackets are conservative estimates, the actual figures not having been reported.

¹ In some cases (Amoy and Swatow for instance), the returns are those presented to the Spring Presbytery, and only come down to the end of 1912.

² Reckoning half of the members of the Native Church's Mission as belonging to our Mission, half to the American Reformed Mission.

³ The two Amoy Presbyterian Missions, the American Reformed and our own, are in many ways worked as one Mission, united in Synod and Presbyteries, the missionaries frequently interchanging help in the oversight and visitation of Congregations. It is fitting, therefore, to add the American Reformed figures (the American Reformed Mission and our own each credited with half of the figures of the Native Church's Mission): Adult baptisms during the year, 107; 16 admitted to Communion, having been baptised in infancy; 90 received by certificate; restored to Communion, 1; 47 deaths; 149 other losses; a net gain of 18. The American Reformed Mission baptised 110 children during the year; there are 1,242 baptised children on the American Reformed roll. Communicant members: American Reformed, 1,900. The total for the united Church (including 255 suspended members), 4,642 Communicant members 2,962 baptised children; 1,744 inquirers.

NATIVE WORKERS.

	CHINA				JAPAN	STRAITS SETTLEMENTS	INDIA		Total
	Amoy Field	Swatow Field	Hakka District		Formosa	Singapore	Bengal		
			South	North			Rampore Boalia	Naogaon	
Ordained Native Ministers	25	15	4	—	6	2	—	—	52
Preachers	(58)	60	26	19	62	8	1	2	236
Teachers in Mission Schools	(9)	15	21	7	(6)	—	1	1	60
Teachers in Theological Colleges	(4)	(4)	(3)	—	(5)	—	—	—	16
Students for the Ministry	12	25	14	—	15	—	—	—	66
Teachers in Anglo-Chinese Colleges	(6)	(5)	—	—	—	—	—	—	11
Chapel-keepers	(2)	13	(4)	—	—	1	—	—	20
Elders	—	—	—	—	120	8	—	—	—
Deacons	—	—	—	—	189	14	—	—	—
Hospital Assistants ...	6	8	5	1	10	—	1	3	34
Hospital Students... ..	17	22	5	—	6	—	—	—	50
Colporteurs	—	—	—	—	—	1	—	—	—
Biblewomen	—	—	—	—	—	2 ¹	—	2	4
Pastorates	25	17	4	—	7	2	—	—	55
Organised Congregations	52	30	13	2	43	6	—	—	149
Unorganised Congregations	50	48	18	22	52	7	2	1	200

¹ Supported by the W.M.A.

NOTE.—The figures within brackets are estimates, the actual figures not having been reported.

CONTRIBUTIONS OF THE DAUGHTER CHURCH, 1912-13.

	CHINA			JAPAN	STRAITS SETTLEMENTS	Total
	Fukhien Province	Canton Province		Formosa	Singapore	
	Amoy ¹	Swatow	Hakkaland			
Pastors' Salaries and Preachers' Fund... ..	\$ 6,145	\$ 6,718	\$ 1,381	Yen —	\$ 1,442	£ —
Home Missionary Fund	711	380	301	—	419	—
School Fund	3,097	2,021	—	—	—	—
For Local Expenditure	5,301	3,503	1,046	—	1,332	—
Building and Repairs	—	1,394	—	—	118	—
For the Poor	—	—	—	—	55	—
Normal School... ..	—	113	—	—	—	—
Thanksgiving Fund	1,892	—	96	—	—	—
Bible Society	—	—	—	—	10	—
Total	17,646	14,128	2,824	27,568	3,376	6,100
Average per Member	6 $\frac{1}{3}$	3 $\frac{3}{4}$	2 $\frac{1}{10}$	6 $\frac{1}{5}$	9 $\frac{1}{2}$	\$5

¹ Half of the givings of the Amoy Home Mission Stations are credited to the givings of our Amoy Churches; half to the givings of the American Reformed Churches. The American Reformed Churches gave in all for Church purposes, \$22,255; average per member \$11 $\frac{1}{2}$. A larger proportion of the members of the American Reformed Churches are townsmen; better off than people in villages.

Educational : Schools and Colleges.

	CHINA			FORMOSA	BENGAL		SINGAPORE	TOTALS
	Swatow District		Hakka-land		Rampore Boalia	Naogaon		
	Amoy District							
Kindergarten (Mixed) ...	5 ¹	—	—	—	—	—	—	5
Primary Schools : Boys' ...	33	40	32	3	—	—	—	108
Girls' ...	8	32	6	3	1	—	—	51
Mixed ...	—	—	—	9	3	—	—	12
Secondary Schools : Boys' ...	2	1	2	1	—	—	—	6
Girls' ...	4	—	1	1	—	—	—	7
Native Teachers : Male ...	54	15	21	19	1	—	—	110
Female ...	26	—	—	8	—	—	—	—
Pupils :—Kindergarten ...	442	—	—	—	—	—	—	442
Primary Schools : Boys' ...	837	667	471	92	10	—	—	2,077
Girls' ...	134	497	105	83	22	—	—	849
Mixed ...	—	—	—	351	30	—	—	381
Secondary Schools : Boys' ...	100 ²	36	83	100	—	—	—	319
Girls' ...	348	—	52 ³	60	79	—	—	539
Theological Colleges ...	Closed during the year	1	1	1	—	—	—	4
Native Teachers ...	—	3	—	3	—	—	—	6
Students ...	—	25	9	15	—	—	—	49
Bible School ...	1	—	—	—	—	—	—	1
" Pupils ...	12	—	—	—	—	—	—	12
" Teachers ...	2	—	—	—	—	—	—	2
Anglo-Chinese Colleges ...	1	1	—	—	—	—	—	2
Foreign Teachers ...	2	2	—	—	—	—	—	4
Native Teachers ...	11	6	—	—	—	—	—	17
Pupils ...	174	72	—	—	—	—	—	246
Sunday Schools : Number ...	—	—	—	50	—	—	1	52
Native Teachers : Male ...	—	—	—	89	—	—	2	91
Female ...	—	—	—	78	—	—	1	79
Pupils ...	—	—	—	2,032	—	—	50	2,097
Women's Schools ...	3	—	—	—	—	—	—	3
" Pupils ...	72	—	—	—	—	—	—	72
" Teachers ...	3	—	—	—	—	—	—	3

¹ The Chinnchew Boys' Middle (Secondary) School, with 82 pupils, belongs entirely to our own Mission. The Amoy Secondary School is a Union School. Of its 60 boys, 18 belong to our Mission, 34 to the American Reformed Mission, and 8 to the L.M.S. Mission.

² There are 14 pupil teachers in the Amoy Kindergarten Schools, besides 8 adult Chinese teachers. Of the 1,851 pupils in the Kindergarten, Primary, and Secondary Schools in the Amoy district, 1,084 are the children of Christian parents, 163 are the children of adherents of the Churches, and 604 are the children of non-Christian parents. Of the 174 lads in the Anglo-Chinese College, 92 are the sons of Christian parents, 40 are the sons of adherents, 82 are from non-Christian homes.

³ The Wankifu Girls' Secondary School is full, with over 50 pupils, and 50 girls applying in vain to be admitted.

⁴ Except in Formosa, Sunday Schools have not been established. One of the ordinary Sunday services is conducted as a Sunday-school class for old and young.

⁵ The Secondary Schools (Boys' and Girls') and the Anglo-Chinese Colleges are Boarding Schools, the pupils are therefore under the care of their teachers, foreign and native, not merely for a few hours daily, but continually.

SOURCES OF MISSION INCOME

	Congregational Contributions	Self-Denial and Thanksgiv- ing Offerings	Donations to General Fund	Donations for Special Purposes	Legacies ¹	Transferred from Sturge Building Fund.	Swabre Contributions	Juvenile Fund	Scottish Auxiliary	Interest	Collections	Students' Efforts	W.M.A. Ordinary Income	W.M.A. Donations, Legacies, and Interest
	£	£	£	£	£	£	£	£	£	£	£	£	£	£
1884	6,701	—	2,847	—	37	—	—	1,911	2,535	—	19	—	2,932	107
1885	5,621	—	4,684	596	900	—	—	1,940	2,376	—	21	61	1,566	77
1886	6,050	—	3,224	91	2,377	—	—	1,734	2,428	—	21	222	1,694	46
1887	6,233	—	1,437	—	1,436	—	—	1,723	2,430	—	16	174	2,311	45
1888	6,061	—	1,758	872	945	—	—	1,740	2,240	—	7	355	2,035	247
1889	6,497	—	1,353	300	1,455	—	—	1,785	2,740	39	19	348	2,262	342
1890	6,699	—	1,693	954	1,574	—	—	1,794	2,909	175	3	520	2,135	674
1891	7,649	—	3,165	1,610 ^s	1,393	—	—	2,121	3,031	306	66	354	2,814	405
1892	7,472	1,422	5,818	2,119	342	—	—	1,944	4,114	494	120	433	2,927	1,001
1893	6,492	714	1,510	400	2,041	—	—	1,871	2,701	778	20	391	2,772	1,085
1894	6,649	12 ^z	1,046	820	1,075	—	—	1,904	3,022	783	77	369	2,548	1,114
1895	6,492	—	1,394	635	8,449 ⁴	—	9	1,981	2,660	736	103	—	3,141	1,622
1896	7,674	—	1,945	1,190	2,218	—	171	2,071	3,535	621	53	—	3,339	1,352
1897	7,266	—	3,281	495	25	—	272	2,118	3,841	605	91	363	3,788	902
1898	7,923	—	1,714	728	1,650	—	350	2,168	2,555	606	63	—	4,203	1,034
1899	7,750	—	1,933	1,788	3,574	—	471	2,201	2,755	680	155	301	4,512	1,560
1900	8,438	—	2,839	2,639	3,350	—	553	2,309	2,110	665	102	401	4,607	1,853
1901	8,336	—	1,029	2,363	2,826	2,375	514	2,346	2,110	812	98	342	4,439	1,625
1902	7,834	—	1,483	1,134	3,703	—	492	2,512	1,620	983	226	497	4,137	1,545
1903	9,367	—	8,777	1,770	1,245	—	1,255	2,476	2,190	921	295	245	4,554	1,527
1904	8,985	158	1,929	775	1,091 ⁵	1,756	616	2,434	2,369	923	70	410	4,203	2,987
1905	8,931	277	2,052	1,114	1,413	1,326	747	2,587	2,572	830	41	159	4,709	2,073
1906	9,001	177	2,114	1,363	2,240	669	886	2,416	2,248	789	151	—	4,608	2,027
1907	10,674	207	1,993	1,701	3,580	1,978	808	2,308	2,155	768	47	458	4,458	2,279
1908	10,949	2,222	2,703	1,333	2,658	1,432	1,109	2,462	2,168	720	118	280	4,077	3,247
1909	9,637	1,339	1,590	2,949	600	1,635	767	2,384	2,115	720	122	266	4,181	2,886
1910	13,324	750	4,096	4,156 ⁶	2,358	—	662	2,311	2,216	879	113	370	4,472	2,840
1911	14,558	519	1,446	3,015	995	190	724	2,299	2,091	1,321	107	259	4,855	2,256
1912	13,666	572	1,443	1,371	5,250	368	755	2,378	1,931	1,376	93	259	6,956	3,129
1913	13,275	—	1,685	306	852	969	642	2,353	2,273	1,627	80	255	5,484	2,531

¹ The column for legacies includes sums transferred to General Fund from the Sturge Bequest, the successive instalments of which were set aside as a Reserve Fund.

² From 1895 to 1903 Self-Denial Offerings were not recorded separately.

³ From 1881 this column includes sums given for special salaries, chiefly by Scottish friends.

⁴ £3,000 transferred from Reserve Fund, &c. chiefly from Sturge, to cancel an accumulated deficit.

⁵ The Sturge Bequest was exhausted in 1903, except the sum set apart for Mission buildings.

⁶ Including £2,935 for Special Five Years' Fund.

APPENDIX.

THE THIRTY-FIFTH ANNUAL REPORT
OF THE
WOMEN'S MISSIONARY ASSOCIATION.
FOR THE YEAR 1913.

IN reviewing the events of the past year in China, as affecting the progress of Christianity in that land, two in particular seem to demand mention in our Annual Report—first, the appeal made to Christian Churches by the Chinese Government that prayer should be offered up for the nation on Sunday, April 27; secondly, the Conferences of the Continuation Committee in various cities, leading up to the National Conference in Shanghai, whose findings have an important bearing upon all Mission work, including our own. Whatever may be the inner significance of the appeal for prayer, it at least emphasises the changed attitude of the Chinese Government towards the Christian religion, formerly hated and despised. The election of Yuan Shih-Kai on October 6 to be President of the Chinese Republic has, however, had no very reassuring results, and as Mr. J. H. Oldham well remarks: 'The unsettled state of the country and the uncertainty of the future are an appeal to prayer more eloquent even than the striking request of the Government.'

The Continuation Committee National Conference laid special stress on work among women such as that we carry on—evangelistic, educational, and medical. It seems to us that, during the past year, evangelistic work among women and by women has developed wonderfully in our own Mission. The Preaching Band at Swatow, the Helpers' League at Tainan, and, above all, the series of splendid evangelistic meetings for women at Chinchew, all bear witness to success in this direction; and the most hopeful feature is that it is Chinese women themselves whom God is using to bring in their heathen neighbours. On every hand we hear of ready listeners to the Gospel message, and of parents—heathen as well as Christians—eager to have their daughters taught at our schools and willing to pay more than formerly. Our accommodation is taxed to the utmost, and numbers of applicants have to be refused admittance. Nor is the teaching given sufficient for the new demands. The emancipation of women has begun in China, and there is, in some quarters, a real need for higher education on Christian lines. We

cannot as yet aspire to supply this, but we might very well make it our concern that the Swatow Girls' School, for instance, should become one where normal training is given and whence a supply of teachers can be drawn; and to see that we do not fall short of our present standard in any of our schools owing to lack of educational workers. As regards our medical work among women, great plans for development are in the air both at Swatow and Chinchew. Dr. Nina Beath has a scheme of district dispensaries which, besides being evangelising centres, would answer the double purpose of providing a suitable career for her medical students and relieving the Swatow Hospital of the more distant calls, which are sometimes 80 to 100 miles away. A lady who heard Dr. Beath expound this scheme made a generous offer to build one of these dispensaries, but nothing could be settled until Dr. Beath's return to Swatow. As for Chinchew, the lady-doctors there are anxious to enlarge their hospital, which is small as compared with our Swatow Hospital, and really not big enough for such an important centre. The ground is there, but the new building will cost at least £1,400. A new departure in our medical work has been the appointment of Miss Johan Tait, of St. Bartholomew's Hospital, as a trained nurse for Swatow, the first nurse sent out by our Association.

Greater than ever are the opportunities abroad, more and more insufficient are the means at our disposal, and so the Forward Movement was started in the autumn of 1913, in the earnest hope of securing a large addition to our membership and all that this means in prayer and giving; and in the hope, too, of our being able to send out more missionaries. We are glad to say that the Girls' Auxiliary has expressed its willingness to co-operate with the Women's Association in this Forward Movement, and has promised to raise the sum of £25 to furnish the new Ladies' House at Swatow. We are thankful to record that candidates are more numerous than in past years, and some of these are in training with the prospect of joining our ranks later; but we still want the wherewithal to support and house them. The Shilling Building Fund of 1912-13 did not realise more than about £1,310 out of the £2,000 aimed at, and we greatly need the full amount.

During the past year we have sent out three new missionaries—Miss Starkey to Wukingfu, Miss Reive and Miss Livingston to Formosa. When the year closed Nurse Tait was on the point of sailing for Swatow. We have also accepted Miss Mary Paton and Miss Chisholm, both to go out to China this year.

We have lost, by reason of her marriage, Miss Duffus of Wukingfu, who, as the wife of Rev. T. W. D. James, will probably find her future sphere in Chaochowfu. For like reasons, Miss Gillhespy, of Chaochowfu, and Dr. Marguerite Ross, of Swatow, have sent in their resignations. Several of our missionaries arrived home on furlough during 1913. Those who came in

time for the Synod meetings were Miss Ramsay and Miss McKay, of Chinchew, Miss M. Ewing, of Yungchun, Miss Herschell, of Changpu, and Miss Wells, of Chaochowfu. Later came Miss Harkness, on family business and for a few months only; then Miss Stuart, of Formosa; and last of all, and owing to illness, Miss J. Ewing, of Yungchun. Those who returned to work during the past year are Miss Maclagan, Miss Harkness, Miss Symington, also Dr. Nina Beath, who spent a great part of her furlough in studying for her M.D. degree. By the end of 1913 one of our missionaries had attained her semi-jubilee of service on the Foreign Field—viz. Miss Barnett, of Formosa, whose special gift has been evangelistic work among the women both in town and country.

We record with deep regret the passing away of Miss Black, of Swatow, after twenty-eight years of most devoted and successful service. Others who were our true friends and have been taken home are Rev. Charles Moinet, D.D., Rev. R. M. Thornton, D.D., and Rev. G. D. Mathews, D.D. We sympathise with the Women's Jewish Missionary Association in the death of their devoted worker, Miss Forsythe, and with the Chinese Church in the death of the well known Pastor Tan, of Chinchew.

With regard to the great question of closer co-operation with the Foreign Missions, as embodied in the Proposals of the Joint Committee, the diversity of opinion, both at home and abroad, was such that the Joint Committee, representing the General Purposes Committee, the Foreign Missions Executive, and the Executive of the Women's Missionary Association, agreed not to press for the adoption of these Proposals. The Joint Committee, still recognising the necessity for closer co-operation and the desirability of one Synodical Committee authoritative over the whole of the Mission work both at home and abroad, concurred with the General Purposes Committee in a report recommending the Synod to appoint a Special Committee to examine the constitutional aspect involved in having one Synodical Committee composed of women as well as men, and recommending also an enlarged committee, including all missionaries at home on furlough, to examine the Proposals anew, and to draw up a scheme which, while 'meeting all valid objections, will secure that effective co-operation which is recognised on all sides as necessary for the successful prosecution of the Church's missionary work.' The Committee thus formed is still holding its conferences, but the result will hardly be known until the Synod meets in May.

The detailed reports of each Mission Station will be found further on. It only remains to point out a few features of special interest with regard to each.

WORK ABROAD.

Let us take *Amoy* first—one of our principal centres, where we have a very flourishing Girls' School and a very

successful Kindergarten, both of which have been filled to overflowing during the past year. Country boarding-schools have long been a feature of the district, and a new one is being added to their number. At Koa-kio, by special arrangement with the Foreign Missions, a piece of land has been granted to us and a Girls' School is being built on it, and it is hoped the money for it will be given by the Chinese themselves. It is a very promising district, and many parents, it is said, will send their girls to Koa-kio who would not care to send them as far as Amoy or Chinchew. Our Ladies' House on Kolong-su has been painted outside, and electric light has been installed and privately paid for. Miss Davis has passed her first year's examination in the language. Her health has caused us some anxiety, but we are thankful that she is growing stronger, and will be able to carry on the work she so much loves. We rejoice that Miss Lena Johnston, who came out on a visit with our President, still remains in Amoy to give us her valuable help, for which we are very grateful.

From *Chinchew* Miss Ramsay started on her postponed furlough, accompanied by Miss McKay, and arrived in time for the Synod. Dr. Louisa Thacker obtained permission to put off her own home-going until 1914. When a conference of the Continuation Committee was held in Canton, Miss Duncan was appointed delegate from our Association. She was accompanied by Dr. Edith Bryson. They were deeply impressed by the many evidences of progress in Canton as compared with conservative Chinchew, especially by the position accorded to women, some even being members of the Provincial Assembly; and by the protection given to girls, over 500 slave-girls having been set free and being educated by Government in a large temple. It has been a very busy and a very encouraging year in all departments of the Chinchew work. The schools and the hospital have been very full, and nearly all the women in the Women's School were fresh pupils. Miss Duncan is begging for a new educational worker in view of her own furlough and of the increasing demands of the Chinese. We have already referred to the proposed extension of the Chinchew Women's Hospital, which at present contains only twenty-eight beds. This accommodation is not enough for such an important centre, especially as, since the Revolution, women are more willing to take advantage of medical treatment. If, owing to Miss Ramsay's absence, evangelistic tours in the country have had to be dropped to some extent, there has, on the other hand, been a great evangelistic movement among women in the city itself. This began in the spring with meetings for heathen women once a month, held alternately in the two city churches. These meetings were arranged and managed by a committee composed practically of Chinese women, and the addresses, which were given by the Christian women, were lively and interesting, and such as the heathen could more easily understand than a sermon. These meetings, however,



A CHANGPU CHRISTIAN FAMILY
(The Father is the Hospital Assistant)



LIONG-NIA VALLEY, CHANGPU DISTRICT



LE-KHI CHURCH, YUNGCHUN DISTRICT



HARROWING : NACGAON

were only preparatory to the still larger ones held November 7 to 12, and addressed by Rev. Thos. Barclay and by Chinese pastors. Every Christian family had been made responsible for bringing in certain heathen neighbours and for meeting for prayer, with the result that there must have been at least 1,000 heathen women at the first great meeting in the autumn. The Christians have been made to feel their responsibility and that they are called to share in the work of the missionary, and now a large number have volunteered to teach those who have heard and who are willing to learn.

At *Changpu*, Miss Lecky was working alone in the interval between Miss Herschell's home-going on furlough and Miss Maclagan's return. It is pleasant to record that Miss Lecky was invited to sit on the Board of Assessors for the final revision of the New Testament in the Amoy dialect, an honour which she wisely decided to accept. Those who read Miss Herschell's interesting account of the Island of Tang-soa, in the April number of *Our Sisters*, will be glad to know that a school has been newly opened there with an attendance of twelve girls. As pioneer work among women and children in a great and promising field, much interest centres round the proposed new school at Unsio. Mention was made in our last year's report of a site having been bought, and during the past year the plans were drawn up and the money voted; but we regret to say that, for various reasons, the building is not yet begun, and the school work is still carried on in the rooms kindly lent us by the Foreign Missions. The *Changpu* school-girls made and sold some clothing to help the Unsio building fund, and when Miss Maclagan returned to them, amid general rejoicing, the Christian Endeavour girls gave her for Unsio the money they would otherwise have spent on a scroll of welcome.

During the past year most of our stations have happily been free from the revolutionary disturbances of the previous year. Yungchun has been an exception. The year opened with black smallpox and dear rice, and the recent arrival of armed robbers in the neighbourhood, with the consequent looting in which more ordinary folk were tempted to join. Matters did not improve, and the schools had to be closed on May 12. Miss Ross and Miss Jeanie Ewing, neither of them at all well, were ordered to take the opportunity thus afforded them of two months' rest at Kuliang. We regret to say that the low fever from which Miss Jeanie Ewing was suffering became so persistent that she was obliged to leave for England in October. Miss Ross is now bravely carrying on the work at Yungchun alone. In October she writes of the armed bandits, 1,000 strong, and of the reinforcements of soldiers from Yungchun and Chinchew to fight them. A band of the brigands had encamped in the church at Lakee, slaughtered animals, and 'gone on their way burning the houses of the hapless people they had pillaged.'

Swatow.—The death of Miss Black, which took place in London last May, has been an inexpressible loss to our Mission in Swatow.

To her we owe the primary schools of the surrounding districts. Her glowing zeal for evangelistic work and her real love for Chinese women and children, combined with great intellectual gifts, made her an ideal missionary. Miss Harkness, owing to the death of her only surviving sister, was obliged to come home for a few months, and Dr. Nina Beath was also absent from her hospital because of a much-needed furlough. Miss Maud Paton was working in Chaochowfu. The burden of the general work fell heavily on Miss Brander, and we were thankful to be able to offer Miss Chisholm, an offer which was at once accepted. We have already referred to the proposed development of the medical work, to the resignation of Dr. Marguerite Ross, and to the new departure in the appointment of a nurse to Swatow. The Preaching Band, too, has been mentioned. It consists of little companies of women going here and there to preach, to sell books, and to hold classes in the country. The new Ladies' House has at last been begun, and stands in a good situation, open to all the winds that blow. Our W.M.A. buildings are also benefiting by a new water supply in Swatow by means of pipes. Formerly, the water was brought in boats from the other side of the harbour. A Chinese family paid the expense of the pipes supplying the hospitals, including our own.

Though free from the revolutionary disturbances of 1912, Swatow has been visited with other serious troubles during the past year. In the summer, dengue fever laid many low in the compound, including the doctors. More than one typhoon wrought devastation far and near, and that of October 18 caused the missionary launch to founder on its way from Swabue to Swatow, with the loss of about eighty lives. Among these was the recently ordained young pastor of Swabue, on his way to Presbytery. He owed his first knowledge of the truth to Miss Black and Miss Harkness, who had taught him when he was ill in hospital; and he was deeply interested in work among women in his pastorate, and longed for a lady missionary to be sent to Swabue. His early death only strengthens the call which is ever ringing in our ears—the call to take up regular work among the women and girls of the Swabue region.

At *Chaochowfu* the development in the city work continues. A new school has been begun in rooms behind the city Preaching Hall. Applications were so numerous as to exceed the accommodation, and fees were readily paid in advance. As Miss Wells had to go home on furlough, Miss Maud Paton came up to take charge of this school and the Compound School, the teachers being school-girls from Swatow. Miss Paton also took over the visiting in the Red Cross Hospital in the city, while Miss Gillhespy visited in the Compound Hospital and also held the spring class for women, and, later, another class for more advanced persons. There are many signs that idolatry is losing its hold on the people, and there are splendid opportunities for missionary work here as elsewhere.

Wukingfu.—The past year has been a very trying one for Miss Balmer, owing to the loss of Miss Duffus and of old and tried friends and helpers at Wukingfu; and we rejoice all the more that before the year closed Miss Starkey had arrived to gladden Miss Balmer and Miss Probst—our only workers in this vast field. The opening year found Miss Balmer alone in Wukingfu, for Miss Duffus and Miss Probst were spending some months in visiting the North Hakka field, returning in the end of January. They describe Shang-Hang as a beautiful and interesting place with a population of 30,000, and with very many surrounding villages. The people are said to be friendly and willing to listen. To have a station of our own there is one of our aims as an Association, but at present our workers are all needed at Wukingfu. Miss Duffus returned from this northern tour to take the Women's School for two months, and Miss Probst to pass her final examination in the language; after which she and Miss Duffus set forth again, this time to visit the Western stations during March and April. Miss Probst has been much impressed with the earnest Christians she meets in these out-of-the-way parts—Christ's 'little ones' she calls them—persons whose knowledge of divine things is necessarily so limited, but whose faith burns brightly notwithstanding the lack of means of grace.

Formosa.—As we have now two centres in Formosa—Tainan and Shoka—it will be as well to consider them separately. When 1913 opened Miss Barnett had not long returned from furlough, and her first work was to get the Women's School at Tainan ready and to gather in the women. Thirteen boarders came, besides six day pupils, so that the school was full to overflowing, and Miss Barnett had to get in a girl to help in the teaching. In the autumn she was specially busy in organising 'Our Helpers' League' among the Christian women, with a campaign of visiting throughout the city and its outskirts. We have already referred to Miss Barnett's semi-jubilee. It was celebrated at Tainan on her birthday, December 16, three days after Miss Reive's arrival. The many friends who assembled to offer Miss Barnett their hearty congratulations were able at the same time to extend a warm welcome to the newly-arrived missionary. We regret to say that Miss Lloyd was much handicapped by an accident to her knee early in the year, but she managed to carry on the Girls' School notwithstanding; and, writing in May, she reports that while twenty-one new girls had been admitted, over forty had had to be refused. A visit to Japan with Miss Butler during August seems to have quite restored Miss Lloyd. There are special difficulties in the way of opening country schools in Formosa, owing to Japanese rule; but we are thankful to record the opening of a school at Tang-kang, and of another in one of the Southern stations. This last is being carried on at the expense of the village headman, a Christian of three years' standing.

At Shoka, Miss Butler and Miss Stuart have found the outlook

very encouraging, but with opportunities beyond their power to grasp. During the Chinese New Year they spent a month in visiting the Posia churches and holding classes for the women. These were followed up by a course of Bible Study by correspondence, the women of the Posia region receiving questions and sending back papers. The Women's Hall at Shoka, destroyed by the typhoon of 1912, is now rebuilt, and looks nicer than before; but a great disappointment has been the bending of the roof of the new Ladies' House owing to the weight of the heavy Japanese tiles, and thereby incurring the expense of re-roofing. In July Miss Stuart started for home on postponed furlough, anxious as to leaving Miss Butler single-handed in the work, but on the way home she was gladdened by the news of Miss Livingston's appointment to Shoka.

India.—The prospects in Rampore Boalia continue to be very encouraging. Miss Taylor arrived there on January 3 and started work the following Monday in school and zenana. Mrs. R. Morison has kindly supervised the compound school, and Mrs. Morison, senior, at present on a visit to India, has had charge of the Zenana work. Miss Winnefred Hall has been busy learning the language, at the same time giving what help she could in the schools and zenanas. The Foreign Missions kindly lent our ladies Mr. Hamilton's house, and they moved in on March 1. They have been a very happy party at Rampore Boalia, and the work has been full of promise; but Miss Taylor and Miss Hall were naturally dreading the prospect of losing Dr. and Mrs. Morison, who have been transferred to Naogaon during the absence of Dr. and Mrs. Macdonald Smith. There were terrible floods in Bengal during the autumn, sweeping away many homes and ruining the rice crops; but we are thankful to say that Rampore Boalia escaped, except for sickness from the excessive rainfall.

Singapore.—The Rev. J. A. B. Cook writes of the two old Biblewomen supported by our Association, and who have done such good work in the past, that one has died at Selitar, and the other, who worked at Paya Lebar, has resigned because of age. Two new Biblewomen from China have been engaged in their place, and it is hoped they will prove satisfactory.

This concludes the survey of the year's work abroad, and it only remains to express our sincere thanks to all those in the Foreign Field who have in any way helped our ladies in their work. We owe a great debt of gratitude to Dr. and Mrs. Lyall for all they have done in the past year, and, indeed, during many past years, to provide a home for our medical ladies in Swatow and to give them personal assistance in the hospital work. In Rampore Boalia we owe much to Mrs. Morison, senior, and Mrs. Robert Morison, and in China and Formosa we could mention several whose regular or occasional help has been invaluable to our workers.

WORK AT HOME.

The chief event in the Home work of the past year has been the starting of the Forward Movement of our Association. The keynote was struck at our annual meetings last May in the speeches of our President and Secretary, followed by Mrs. Hawkes' practical suggestion that other Presbyteries besides that of Liverpool might undertake the support of a missionary over and above their ordinary givings. The campaign began in the autumn with a Special Letter to the branches, urging increase of membership and the formation of a branch in every congregation, at the same time bringing forward the suggestion of special Presbyterial effort and calling upon the Girls' Auxiliary for active co-operation with the Women's Missionary Association in the Forward Movement. This was followed by a brightly written leaflet for general distribution entitled 'The Set of their Faces was Forward,' pointing out what our Association has achieved already and what are our present aims. Almost immediately we heard of successful efforts in the Manchester and Bristol Presbyteries to follow up the scheme of supporting a Presbyterial missionary. Already there are signs of increased life in our branches, and much valuable information as to their condition has been obtained by means of answers to the questions attached to the Special Letter to the branches.

The past year has seen Carey Hall in full working order under Miss Irvine, the Lady Principal, and more than justifying its existence. Our Association is enjoying its full share of the benefits to be received there. Of the students at Carey Hall, Miss Reive has gone out for us to Formosa. Miss Chisholm is about to sail for China, and we have an accepted candidate still in training in the person of Miss Mary Paton, besides others who will come forward later.

Unlike the preceding year, there are many changes to record in the list of our office-bearers. One vacancy has been filled at least temporarily by Mrs. Christie Reid, who has become our Second Secretary for Foreign Correspondence. Miss Mathews, who had been in sole charge of this department since the death of Miss Matheson in April 1911, is thus relieved of part of her labours. The usual changes in the Executive Committee have taken place. Mrs. Mackay, of Frognal, has retired on expiry of office, and as Miss Oldham had been promoted to be a Vice-President we were able to elect two ladies, Mrs. J. S. Duncan, of Croydon, and Mrs. Macgregor, of Eastbourne. Miss A. G. Leitch, the newly appointed secretary to Miss Craig, has also been made a member of the Executive in order to facilitate the secretarial work. It was with sincere regret that we accepted the resignations of no less than four Presbyterial secretaries—viz., Mrs. Boyd, of Carlisle, Mrs. Leitch, of Newcastle, Miss Graham, of Liverpool, and Mrs. Phorson, of the Durham Presbytery. In the Carlisle Presbytery Mrs. Boyd has been

succeeded by Mrs. Goodman, of Brampton ; in the Newcastle Presbytery Mrs. Leitch has been succeeded *pro tem.* by Mrs. Fyffe, of Jesmond. The vacancies in the Durham and Liverpool Presbyteries had not yet been filled when the year closed. We regret to state that Mrs. Jeffrey has felt obliged to resign the secretaryship of the Prayer Union, but we are glad to announce that Mrs. Leitch has kindly undertaken this work.

Our spring meeting was held in Westbourne Grove Church on March 18, when Mrs. W. Paton, of Wukingfu, spoke on 'Supply and Demand,' Dr. Nina Beath on 'Medical Work,' and Miss Boyd, of Wimbledon, on 'A Missionary Home Church.' For the first time the spring meeting was preceded by a conference, the subject being 'The Present State of Missionary Interest among the Women of the London Presbyteries.' The discussion centred round the questions : 'How can greater Efficiency be Promoted?' and 'How can Funds be Increased?' This conference also afforded a welcome opportunity of hearing reports on the Ladies' Settlement from Mrs. Gillie, of Marylebone, and on the work of the Women's Jewish Missionary Association, from Miss Halse.

As the Synod met in Liverpool, our thirty-fourth annual meeting was held in St. Andrew's (Church of Scotland), Rodney Street, Liverpool, on May 6, preceded by the usual morning conference, which was one of exceptional interest, and, in spite of heavy rain, some 600 ladies were present. In the afternoon the church was literally crowded, many being obliged to stand the whole time. Both meetings were among the finest we have ever had. The speaking was on a high level, full of spiritual stimulus and practical suggestion. A large number of our missionaries at home on furlough were present. We do not think it necessary to give a detailed account of these meetings, as they were fully reported in last year's Handbook.

Our Valedictory Meeting was held in Putney Presbyterian Church on October 22, when inspiring addresses were given by Dr. Nina Beath and Miss Symington. The younger missionaries about to sail for the first time—Miss Livingston, Miss Reive, and Miss Starkey—all spoke and made a deep impression. A valedictory meeting for Miss Reive was held in Manchester on October 17, when addresses were given by Miss Symington and Dr. Nina Beath. Miss Reive goes out to Formosa as the missionary of the Manchester Presbytery.

The ninth annual conference of the Liverpool Presbytery took place on February 20, when about 500 ladies were present, representing most of the 43 branches. The missionary speakers were Miss Maclagan and Mrs. Riddel. At this meeting Mrs. Molyneux was appointed delegate to the Executive Committee meetings in London, as Miss Graham was unable to attend them.

Our President has continued her work of visiting the Presbyteries—a work begun after her return from the Mission field last year. She was the principal speaker at the following conferences :

1. A conference of the Yorkshire Presbytery held in Leeds on February 18, when 92 ladies were present and seven branches were represented.

2. The annual conference of the Durham Presbytery held in Sunderland on February 20, when nearly 200 ladies were present representing ten churches.

3. A conference of the Northumberland Presbytery held in Morpeth on February 21, when six branches were represented.

4. The annual meeting of the Manchester Presbytery on April 1, when about 260 ladies were present and most of the branches were represented. This was the largest W.M.A. conference ever held in this Presbytery.

5. A conference of the Birmingham Presbytery on April 2, when there was such a large representation of the branches that it became necessary to adjourn from the schoolroom to the church. Mrs. Bell spoke again in the evening, when several ministers and members of their congregations were present, and the next day she went on to Shrewsbury to hold a meeting there.

6. A joint meeting held at Trinity Church, Stratford, on April 17 for the East End Churches of London North, and at which there was a large attendance from twelve congregations.

It would be difficult to estimate the benefits conferred on our Association by this Presbyterial visitation of our President while the impressions of her travels in China, Formosa, and Singapore were still fresh and vivid in her mind.

During May conferences were held in Penrith and in Newcastle for the election of the new Presbyterial secretaries, at both of which Miss Craig was present. She was also present at the fourth annual conference of the Bristol Presbytery held at Cardiff on October 30, when Dr. Nina Beath addressed the meeting, and when it was resolved to raise the extra sum of £30 per annum towards the salary of Miss Winnefred Hall, of Rampore Boalia. Before we pass from the subject of Conferences we must not omit to mention that our Association was well represented at the Conference of the International Union of Women's Foreign Missionary Societies, held in Aberdeen last June. As Secretary of the Union, Miss Mathews was, of course, present. Mrs. Bell presided at one of the meetings. Mrs. Arthur, Mrs. Molyneux, and Miss Irene Brown Douglas (Mrs. Fraser) acted as our delegates; and Miss Maclagan was one of the missionary speakers.

Deputation Work.—In connection with the Forward Movement our Treasurer, Miss Morison, visited the Newcastle Presbytery in the autumn and held eight meetings, at which fourteen branches were represented. A great deal of deputation work has been done by our missionaries at home on furlough, and Mrs. Riddel, besides speaking at the Liverpool annual meeting, kindly visited the Newcastle Presbytery in February. During the first two months of 1913 Miss Maclagan took twenty-one meetings in Liverpool and in

London North and South (including Norwich, Ipswich, and Felixstowe). During the summer she also addressed some meetings in the Birmingham Presbytery. Miss Symington took a few London meetings during February and March, and went to College Park in May, but her principal deputation work was in the Manchester Presbytery during October. Dr. Nina Beath was unable to give any prolonged time to visiting the branches, but she did splendid work in addressing special conferences in London, Liverpool, Manchester, and Cardiff. During the autumn Miss Herschell took twenty-one meetings in the Liverpool Presbytery; Miss Mackay nine meetings in the Yorkshire Presbytery and seven in that of Carlisle; Miss Mary Ewing addressed twenty-seven meetings in Northumberland and thirteen in the Berwick Presbytery; while Miss Wells took seven meetings in her own Presbytery of Birmingham.

New Branches.—During 1913 six new branches were formed—viz. : Openshaw, in the Manchester Presbytery; Low Fell, Seaton Delaval, and Gosforth, in the Newcastle Presbytery; Thropton, in the Northumberland Presbytery; and Battersea, in the Presbytery of London South. One branch has been revived—viz. : Waterloo Road, Blyth, in the Newcastle Presbytery.

The following churches have each sent sufficient funds during 1913 to support a missionary:—Frognal, Marylebone, Regent Square, and St. John's Wood (4), in the Presbytery of London North; Claughton (2) and Sefton Park, in the Liverpool Presbytery; and Jesmond, in the Newcastle Presbytery. It will be remembered that the salary of Miss Mary Ewing is paid by anonymous donors; that Miss Duncan is supported by Sunday schools in Scotland; and Dr. Nina Beath by the ladies of the Liverpool Presbytery; while Miss Edith Herschell and Miss Winifred Starkey have gone out at their own charges.

Treasurer's Report.—The year 1913 has been one of considerable encouragement to the Treasurer. The small increases in the amounts sent in by so many of the branches, and the anonymous donations from friends, who evidently realise the unique opportunities on the Mission field at the present time, tend to show that the work of the Association has a strong hold on the affection and conscience of the women of our denomination. While the total sum raised in 1913 was £2,071, less than in 1912, it must be pointed out that no legacies were received, and, owing to the special 40,000 Shillings Building Fund being closed, the amount given for that purpose was only £283 7s. 10d., as against £1,084 2s. 2d. in 1912.

The many appeals for new premises or extension of present buildings make it imperative that there should be a permanent Building Fund, and the Treasurer will welcome contributions at any time for this object. The amounts received from 'Association' Collections and Sales of Work show an improvement, but unfortunately the receipts from Thanksgiving boxes have fallen off; and this is a matter of regret, as the contents of the boxes go to swell the



REV. J. C. SMITH, B.A.,
Swatow



REV. WM. MCKINSTRY, B.A.,
Changpu



DR. MALCOLM S. ROSS,
Swatow District

OUR RECRUITS



MISS PHYLLIS A. CHISHOLM, B.A.,
SWATOW



NURSE JOHAN TAIT,
SWATOW W.M.A. HOSPITAL

W.M.A. RECRUITS



ANCESTRAL TEMPLE, CHANGCHEW

General Funds and form an important source of revenue. While gifts for special objects are most acceptable, it must be remembered that the ordinary workaday expenditure has to be met. The expenditure on the field is steadily growing, and in 1913 the travelling expenses alone necessitated by the coming and going of missionaries came to more than double the amount in the previous year.

Thanks to the great liberality of the St. John's Wood Zenana Working Party, the additional £600 asked for by the Treasurer at last Synod was raised, and it was necessary, in spite of the increased outlay, to transfer only £98 15s. 5d. from the Legacy Reserve Fund to make ends meet. No balance has been carried forward to 1914, but it is earnestly hoped that all the members of the Association will make it a matter of personal prayer, and see that there is no deficiency at the end of the year.

Thanksgiving Boxes.—Mrs. Skinner reports that 157 new boxes have been sent out, as against ninety-seven in the preceding year, and that five congregations have taken boxes for the first time. There have been 139 meetings for box openings in 117 congregations. During the past year 2,066 boxes have brought in £540 17s., showing a decrease of £30 6s. 9d. on the previous year. But the number of boxes given above is 182 short of the number the contents of which were received last year. The boxes have now been twenty years in existence, and have brought in altogether £9,237 1s. 8d.

Home Preparation Union.—Miss Moinet reports: The course of study planned by the Home Preparation Union begins each year in September. During the winter of 1912-1913 there were five members doing regular work. Of these five, one resigned owing to pressure of school work, one sailed for Bombay under the Z.B.M.M., one went to Carey Hall in the summer to train for the L.M.S., while of the remaining two, one finished the third year and the other the second year course.

During the summer definite missionary study was organised. A new member who joined for this series has now sailed for Palestine under the Irish Presbyterian Mission. In the autumn of 1913 three new members joined, and are studying 'The Life and Teaching of Jesus.' The Committee are glad to hear that one of their former members—Miss Phyllis A. Chisholm—is shortly to sail for China.

The Baby Band.—Mrs. MacCallum reports: It is now eight years since the Baby Band was started, and during that time it has gradually increased year by year. During 1913, 184 new members have joined, 178 have passed off the roll—having reached the age of five—and this leaves our total membership at 854, which is the greatest number we have yet attained.

The sum of £19 1s. has been subscribed by the little members, but owing to heavy printing expenses we have not been able to send Miss Morison as large a sum as in former years. During the past year several churches have had particulars of the working of the Band, and hoped to have started branches; but, owing to various reasons, have not yet done so.

Many of the local secretaries do a great deal and arouse the interest of members in the Baby Band. There was a splendid garden party held this summer at the Prospect Street, Hull, branch, and they were fortunate enough to get the Rev. Henry Thompson from Chinchew to give an address. Games and races were much enjoyed by the children, and some splendid photos were taken of the members.

At this branch, as at several others, there is a Missionary Band for those over five years of age. It is very encouraging to hear of a Baby Band Tea being held at New Barnet; after the roll call three little girls were dressed as Chinese, and the Secretary gave an address on Mission work, and also showed some Chinese curios.

The Stoke Newington Secretary also reports a very successful tea party, at which the ages of the little ones ranged from six months to five years. There were games and tea, after which the elder ones were given a little story of what the Baby Band is and does. From other branches we hear of missionary alphabets and concerts being held, all of which are very encouraging and show a very real interest being taken in the work.

'*Our Sisters in Other Lands.*'—Mrs. Hawke reports that the quarterly circulation of this magazine continues at 13,500 copies, and that during 1913 it was taken by three branches for the first time, but two other branches ceased to take it. The balance transferred to the General Fund by the sale of the magazine was £53, as against £51 in 1912.

Literature Department.—Mrs. Greenlees reports: The work of the Literature Department has been steadily carried on throughout the year. The receipts from sales of books, etc., are practically the same as last year, £18 3s. 10d., while the expenditure was £21 1s. 7½d., £10 having been paid in to the General Fund towards the cost of Mrs. Morison's book, 'By the Banks of the Ganges.'

A new 'Missionary Demonstration' leaflet, 'Our Other Sisters,' has been written by Mrs. Dey, and we hope it will have as wide a circulation as the 'Missionary Alphabet.'

A companion book to 'Little Black Brother,' called 'Taro, a Little Boy of Japan,' promises to be as great a success.

The new photographs have been those of the Misses Hall, Livingston, Reive, Starkey, Symington, and the late Miss Black.

Prayer Union.—Mrs. Jeffrey reports that the number of Prayer Union Cards sent out in 1912-13 was 7,894, for which £13 10s. 8d. has been received. There was a falling-off in the number of the branches taking these cards as compared with the number in the preceding year. Mrs. Jeffrey thinks this may be accounted for in a measure by the fact that some think it unnecessary to renew the cards year by year. She would 'remind these friends that there are continual changes on the field as well as at home—new missionaries, new departments of work, and changes of station—so that a yearly renewal of the cards is necessary if we are

to have an intelligent interest in the work and to pray with the understanding. On the other hand, in five Presbyteries there was an increase in the number of branches using the cards, and in some congregations the Church Session united with the W.M.A. in appealing to men as well as women to use this all-powerful weapon of prayer on behalf of those servants of the Church who are our representatives on the foreign field.'

Missionary Letters, etc.—Miss C. W. Thorburn reports having circulated about 280 copies of the Letters monthly. She would remind the branches receiving them of the small charge of 6d. per annum to cover expenses. Miss Thorburn has been much gratified by the kind expressions of appreciation she has received, and hopes the branches will overlook any mistakes on her part, or any neglect to answer letters.

Miss Sutherland reports that during 1913 the lantern slides were used twelve times, as against nine times in the previous year. They have been mostly in demand in the Liverpool, Manchester, and Newcastle Presbyteries, but seldom in London.

Miss Kirkaldy reports that the costumes have been exhibited eleven times, and the curios five times during 1913. This shows a slight increase on the preceding year.

Girls' Auxiliary.—Miss Moore Anderson reports: The chief event of 1913 was the formation of a General Council to deal with all matters affecting the Girls' Auxiliary as a whole. This council consists of the President, Secretary, and Treasurer, together with the officers and one other member of each Presbyterian branch. The first meeting was held in Liverpool during Synod week, and the second in August at Swanwick. Already there has been an increased sense of unity and fellowship between the different branches as a result.

It is very pleasant to be able to report that the Girls' Auxiliary seems to have entered on its second decade with all the enthusiasm of a new beginning. The number of members enrolled during 1913 was 345—considerably more than three times as many as were enrolled in the preceding year; this increase represents 36 congregations.

A notable event of the year was the revival of a former branch in Wallace Green Church, Berwick. A new and interesting departure has been made there in the organising of a section for younger girls which is called the 'Rising Tide.' A most attractive syllabus has been prepared and a membership badge. A Girls' Auxiliary choir has been formed and a missionary library is to be started. The elder girls take much pains in the arrangement of the meetings, which are large and enthusiastic. The total membership, older and younger, now stands at 140, a record which other branches will find it hard to beat!

In Manchester also the lapsed branch at Higher Broughton has been started again with a large membership, and a new one has

been formed at Withington. There have been changes among the officers in this Presbytery : Miss Annie Hyde is now Vice-President, and the Secretary is Miss J. Macnaught, 376 Upper Brook Street ; Miss I. R. Stirling is Hospital Secretary. At the annual meeting on October 6 the speakers were Miss Reive and Miss Macdonald (Liverpool Vice-President).

The Liverpool Conference was held in the same week, the chief speaker being Dr. Nina Beath. There is also a change of secretary to be recorded here : Miss Dorothy Fisk is now in training at Carey Hall, and her successor is Miss E. R. Sloan, 6 Gerald Street, Oxton.

On November 8 the London Conference was held, the speakers at the afternoon meeting being Miss Craig and Miss V. L. Heyworth (Liverpool Hospital Secretary). The London report is also most encouraging ; large branches have been formed at Eastbourne and New Barnet ; Oxendon and both the Croydon Churches have started ; and old branches at Frognal and Upper Norwood have been revived.

The joint Newcastle and Durham Conference was held in Newcastle on November 15 ; the speakers were Miss J. P. Mackay and Miss Griffith (London Secretary). Miss Griffith was able to make a short tour in the North, visiting Whitley Bay, North Shields, Broomhill, Sunderland, and Sheffield, and holding encouraging meetings at each place. Broomhill, which is our only branch in Northumberland Presbytery at present, received fresh impetus from her visit and several new members were enrolled.

The year 1913 was also notable because of the number of Girls' Auxiliary members who started service in the foreign field. In January Miss E. H. Robertson, an energetic member of Tooting Branch, sailed for India to work in connection with the Zenana Bible and Medical Mission ; in September Miss Winifred Stubbs, of Canning Street, Liverpool, went to China under the Presbyterian Church of New Zealand ; and then in October Miss Agnes Reive and Miss Winifred Starkey sailed together, one to Formosa and the other to Wukingfu. Another Girls' Auxiliary member, Miss Phyllis A. Chisholm, has been accepted and sails shortly for Swatow.

Swatow will have a special interest for us during the coming year, as, by agreement with the W.M.A., the subscriptions of our members are to go towards the furnishing of the new doctors' house there.

Once again we had a large share in the Fellowship Conference at Swanwick, the proportion of Girls' Auxiliary members among the women delegates being even higher than in 1912. This opportunity for members from all over England to make friends with one another has been invaluable, and we feel sure that much of the increased activity in the branches is due largely to this cause.

How much there is to cheer us, as we draw up this Thirty-Fifth Annual Report of the Women's Missionary Association, when we

think of the new missionaries being sent out, the candidates in training, the evangelistic zeal shown in some of the Chinese churches, the greater readiness everywhere to hear the Gospel. Then at home we have the Forward Movement, the new branches, and all the active service on behalf of Foreign Missions, in which the women of our Church engage so heartily. For all this we thank God and take courage. But, after all, how much we need in order to keep up the work to even its present standard. There are still stations understaffed and there is much land to be possessed. There are many Church members in this country whose interest and whose prayers have yet to be awakened. We trust that God will use the Forward Movement to rouse the women of our Church to a deeper sense of their privileges and responsibilities in the sphere of Foreign Missions.

E. W. BELL, *President.*

ALICE VOELCKER, *Recording Secretary.*

[For Financial Statement see under 'Accounts of the Church,' p. 988.]

THE FOREIGN MISSIONS FUND *in account with the*
TREASURERSHIP COMMITTEE.

Dr.

For Year to DECEMBER 31, 1913.

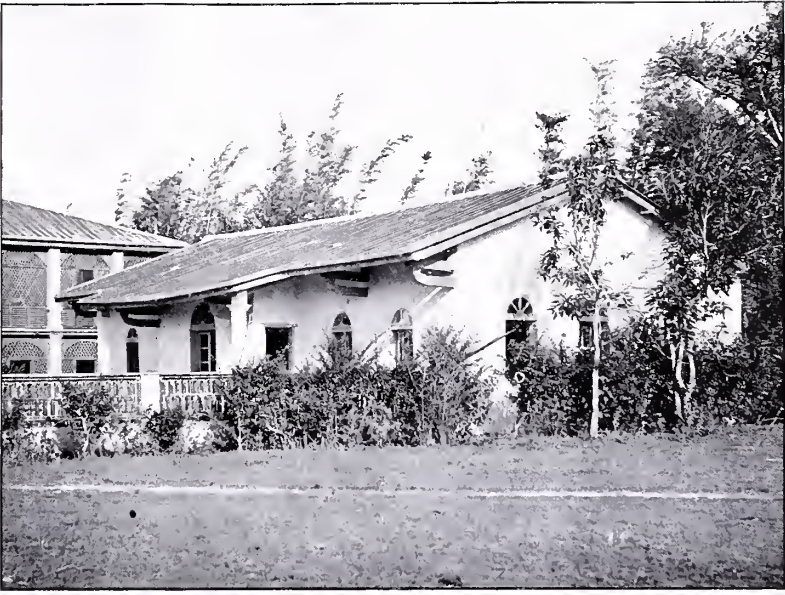
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1912.		PAYMENTS.	1913.		1912.		RECEIPTS.	1913.	
£	s. d.		£	s. d.	£	s. d.		£	s. d.
13,135	5 11	To Salaries of Mis-	13,831	7 8	* 13,665	10 7	By Congregations	† 13,274	17 3
1,077	0 0	„ Amoy ...	1,087	6 0	2,378	7 1	„ Sunday Schools	2,353	1 8
483	15 7	„ „ Special Grants	449	12 7	1,910	15 2	„ Edinburgh Com-		
808	5 11	„ Swatow ...	943	5 11			„ mittee Scot-		
171	16 1	„ „ Special			1,268	0 7	„ tish Auxiliary	2,272	15 10
		Grants ...	194	9 3	360	0 0	„ Donations ...	1,413	8 6
620	9 11	„ Wukingfu ...	689	8 1			„ Dr. Barbour, for		
0	0 0	„ „ Special			200	0 0	„ Mr. Rankin's	360	0 0
		Grants ...	63	18 0			„ Do. for Mr. Wat-		
290	0 0	„ Samhopa ...	368	9 6	100	0 0	„ son's Salary ...	0	0 0
995	0 0	„ Formosa ...	1,025	0 0			„ Do. for Dr Cous-		
315	6 5	„ „ Special			0	0 0	„ land's work	100	0 0
		Grants ...	241	17 2			„ Do. for Amoy		
270	0 0	„ Singapore ...	315	0 0			„ Scholarship ...	60	0
0	0 0	„ „ Special			200	0 0	„ Capt. Dawson		
		Grants ...	44	0 0			„ for Mr. R. A.		
221	9 0	„ India ...	173	16 0			„ Rogers' Salary	200	0 0
1,888	3 10	„ Passage Money...	1,195	14 7	250	0 0	„ Friends, for Dr.		
109	19 6	„ Travelling Exp-			571	14 7	„ Wight's Salary	40	0 0
		enses of Mis-					„ Self-Denial Fund		
		sionaries and			175	0 0	„ (net) ...	0	0 0
		Deputies (at					„ The Dunn Trust	175	0 0
		home) ...	139	19 11			„ Interest:—		
564	11 0	„ Outfit ...	272	19 4	330	1 0	„ Barbour Bequest	330	1 0
20	0 0	„ Penang ...	20	0 0	85	0 10	„ Burnside Bequest	85	0 10
1,406	7 11	„ Home Charges ...	1,530	0 3	522	18 5	„ Sturge Bequest, &c.	594	0 11
533	4 7	„ Hospitals ...	771	7 4	316	12 8	„ Francis Wallace		
276	10 10	„ Deficit on Swabue					„ Memorial Fund	316	12 8
		Account ...	392	11 6	7	10 10	„ For support of		
172	4 9	„ Letters to Child-			3	6 2	„ Cot ...	7	10 10
		ren, Hand-					„ Miss Imray's		
100	0 0	books, &c. ...	108	8 5	13	3 8	„ Legacy ...	3	6 2
		„ Share of <i>Presby-</i>					„ Miss Hurst's		
36	0 0	„ <i>terian</i> Subsidy	100	0 0	5	6 4	„ Donation ...	13	3 8
		„ Share of Improve-			17	15 3	„ Geo. Bell Legacy	5	6 4
12	9 6	„ ment in <i>Mes-</i>	22	1 4	74	7 0	„ Flett Legacy ...	35	10 6
		„ <i>senger</i> ...					„ Income Tax re-		
55	0 0	„ Cost of Trans-	0	0 0	88	3 5	„ turned ...	81	12 9
		„ ferring Stocks					„ Missionary Meet-		
		„ Grant to Con-			161	0 0	„ ings ...	80	6
		„ tinuation Com-					„ Transfer from		
		„ mittee's expenses	37	0 0	5	2 0	„ Halket Fund ...	155	1 3
		„ Amoy Diction-	2	9 0			„ Sale of Amoy		
		„ aries ...					„ Dictionaries, &c.	6	7 8
		„ Balance of ex-					„ Transfer from		
		„ penses of					„ Special Ac-		
		„ General Secre-			0	0 0	„ counts:—		
		„ tary's Visit to					„ For North		
		„ Mission Field	38	17 9	600	0 0	„ Hakka Work	151	11 4
		„ Missionary					„ Transfer from		
		„ Scholarship ...	40	0 0			„ Five Years'		
		„ Students' Chris-					„ Guarantee		
		„ tian Movement	2	10 0			„ Fund ...	684	0 0
					253	5 2	„ Transfer from		
							„ Legacies		
							„ Equalisation		
							„ Account ...	1,123	0 0
					0	0 0	„ Deficit on year...	23,921	14 8
								179	14 11
£23,563	0 9		£24,101	9 7	£23,563	0 9		£24,101	9 7

(*) Exclusive of £87 11s. 3d. and (†) exclusive of £115 1s. 2d., contributed for the Livingstonia Mission.

In addition to the receipts for ordinary expenditure, the following Donations were received for special purposes:—

	£	s.	d.	£	s.	d.
For Naogaon Nurse and Cottage Wards Fund	...	...	...	169	17	6
Westminster College Missionary Society, for Shanghang Hospital ... ..	...	...	...	254	17	0
For Shanghang Expenses:—						
Per Scottish Auxiliary, from Miss Mac- kenzie's Legacy	100	0	0			
" One of Our Own Missionaries " ...	250	0	0			
	—————			350	0	0
2nd Reigate and Brighton Company, Boys' Brigade:—						
For a Tainan schoolboy ... ..	...	...	...	6	0	0
Mr. Underhill's Salary &c.—Two friends of Mr. Alan Anderson				200	0	0
For Pak-kang Church, Formosa:—						
Sunday Schools ... ..	...	...	...	0	12	5
For Native Preacher's Book Fund:—						
Mr. A. Cochrane	33	6	8			
,, H. M. Gray	33	6	8			
,, W. Grant Paton	33	6	8			
	—————			100	0	0
				—————		
				£1,081	6	11
				—————		



WOMEN'S BIBLE SCHOOL, TAINAN



NURSE'S HOUSE, NAOGAON (ON THE LEFT),



MISSION BUILDINGS, NAOGAON



COOLIES' MID-DAY REST

DONATIONS AND LEGACIES

For the Ordinary Work of the Foreign Missions Committee.

	£	s.	d.	£	s.	d.
Scottish Auxiliary Association				2,272	15	10
<i>Legacies—</i>						
Mrs. Black	501	13	4			
Mr. James Halliday	250	0	0			
Mr. James Stephens	100	0	0			
				851	13	4
<i>Donations—</i>						
Dr. A. H. Barbour :—						
For Amoy Scholarship	60	0	0			
„ Mr. Rankin's Salary	360	0	0			
„ Dr. Cousland's Work	100	0	0			
				520	0	0
Dr McPhun, for North Hakka Work				127	0	0
For Dr. Wight's Salary				40	0	0
Captain Dawson :—						
For Mr. Rogers' Salary	200	0	0			
„ Chinchew School Expenses	100	0	0			
				300	0	0
The Dunn Trust				175	0	0
The Reyner Trust				60	0	0
Special Five Years Fund :—						
C. C. Brown Douglas, Esq.	25	0	0			
' W. R. '	20	0	0			
' Anonymous, ' Sefton Park	200	0	0			
				245	0	0
Per Rev. J. L. Ainslie	1	9	0			
' Anonymous, ' for Rampore Boalia Cot	0	5	0			
' Anonymous '	100	0	0			
' A. E. S. '	1	0	0			
Miss C. Anderson	2	2	0			
Miss Armstrong	5	0	0			
B. J. Baldwin, Esq.	10	0	0			
W. Grinton Berry, Esq.	1	1	0			
F. C. Bishop, Esq. (for Mr. Murray's expenses to Sumatra)	10	0	0			
James Bonar, Esq.	2	0	0			
James W. Butler, Esq.	0	10	6			
Harry W. Buxton, Esq.	1	0	0			
W. Chambers, Esq.	0	10	0			
' Cheerful Giver '	30	0	0			
W. Cox, Esq.	1	1	0			
Miss Crabbe	1	1	0			
The Misses Cunningham	1	0	0			
Do. for Cot at Chaochowfu	5	0	0			
' D. M. M. '	1	0	0			
Mrs. Duncan	1	0	0			
Per Mrs. Ede, in memory of her beloved husband, for Scholarship in Wukingfu Boys' School	25	0	0			
Miss Jane Fiddes	0	10	0			
S. Fitchie, Esq.	5	0	0			
Sir Theodore Ford, for Singapore	2	0	0			
John Fraser, Esq.	2	0	0			
Per Miss Fraser, for <i>Messengers</i>	0	6	0			
				£209	15	6
Carried forward				4,591	9	2

	£	s.	d.	£	s.	d.
Brought forward	209	15	6	4,591	9	2
By <i>Donations</i> (continued)—						
‘A Friend’	100	0	0			
‘A Friend,’ Birkenhead	45	0	0			
From a Friend of the China Mission of the Pres- byterian Church of England	100	0	0			
Glasgow Foundry Boys’ Religious Society, for Rev. Dr. J. C. Gibson’s Work, Swatow	5	0	0			
R. Gutekunst, Esq.	5	0	0			
‘H.’	5	0	0			
James Halliday, Esq.	25	0	0			
Hampstead Garden Suburb Free Church, for Medical Mission	0	5	0			
George T. Henderson, Esq.	1	1	0			
‘J.’	20	0	0			
Sir Charles S. King, Bart.	1	0	0			
John Lamont, Esq.	50	0	0			
G. Lewin, Esq.	0	10	0			
‘M. C. W.’	1	0	0			
‘M. N.’	0	5	0			
Miss Mary C. Mackie	0	7	6			
Rev. E. Mackintosh	1	0	0			
Mrs. E. Matheson	20	0	0			
Rev. Alex. Miller	3	3	0			
A. C. Mitchell, Esq.	250	0	0			
Miss R. J. Mitchell	0	12	6			
‘New Barnet Crusaders’	0	15	0			
North London Presbytery Teas	3	8	9			
Collections at Oxford	2	1	9			
‘P. M. W.’	0	10	0			
‘Preaching Fee’	5	5	0			
‘Psalm xxiii’	1	0	0			
James Pye, Esq.	1	11	0			
Readers of the ‘Christian,’ per Morgan & Scott ... Do. for China	2	4	0			
Mrs. Francis Riddel	2	10	0			
Miss Elizabeth Robinson	20	0	0			
‘S. H. A. P.’	100	0	0			
Rev. J. H. Skipper	0	10	6			
Mrs. Stewart	0	5	0			
Mrs. E. G. Stewart (4th)	5	0	0			
Miss Tame	0	12	0			
Mrs. Alex. Taylor	20	0	0			
Miss Tigg	0	10	0			
‘W. W.’	1	0	0			
Mr. and Mrs. James Wallace	10	0	0			
Mrs. Wheeldon	100	0	0			
A. W. Yeo, Esq.	1	0	0			
Rev. Wm. Young, B.A.	1	1	0			
				1,126	8	6
TOTAL				£5,717	17	8

